

Calvinist Contact

An independent Christian weekly

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Joint-venture agreement new milestone for CRWRC

GRAND RAPIDS, Mich. (CRWRC). — Committee members from across North America, representing 43 classes of the Christian Reformed Church, attended the CRWRC Annual Committee meeting, to hear progress made in the past year and consider new initiatives and policy.

They were made aware that governments do have laws and regulations, which charitable organizations, receiving certain privileges, must adhere to. Regulations, which may need to alter an organization's administrative structure.

Currently CRWRC receives major contributions from the Government of Canada through the Canadian International Development Agency (CIDA) and agencies associated with CIDA. The Province of Alberta through its office of Alberta International Development also contributes to CRWRC.

Harry Veldstra, of the CRWRC of Canada office staff has been much involved with this grant program. On various occasions he has pointed out that "the contributing government agencies expect that in receipt of these grants CRWRC of Canada operates as

would any charity registered in Canada, with a fully functioning board of directors."

Changes in the administration of the Income Tax Act by the Charities Division of Revenue Canada and other developments has resulted in some major administrative changes in the CRWRC operation. The recent annual CRWRC Committee meeting approved a new Joint Venture Agreement, whereby CRWRC of Canada and CRWRC in the U.S.A., both incorporated organizations in their respective countries, will conduct a joint ministry under the name of CRWRC.

The Committee realized that this is not a partnership, but that each corporation has full direction, control and supervision of its own resources.

This development is certainly a new milestone in the history of CRWRC. It will need a lot of trust and co-ordination.

Thinkbit

A contract is a piece of paper that says that the people who sign it don't trust each other.

Source unknown

Ontario considers chartering private universities

Robert VanderVennen

TORONTO — The government of Ontario is considering whether to permit non-public colleges and universities to grant their own academic degrees. Its long-standing policy,

established by Premier Robarts in 1964, is that only public, government-sponsored universities may grant degrees, which may only be obtained by an act of the legislature.

Redeemer College, Ancaster, Ont.,

and the Institute for Christian Studies, Toronto, recently made separate presentations to the ad hoc free-standing institutions committee set up by the Ontario Council on University Affairs. The Council is an ongoing body which advises Ontario's Ministry of Colleges and Universities on post-secondary education.

Both Christian institutions urged that non-public colleges and universities be given the right to grant degrees within the framework of a suitable accountability system. Redeemer and the Institute differed on whether university affiliation and government funding would be welcome.

Ten different institutions, either existing or in the planning stages, appeared before the committee urging a change in government policy.

The ICS was given the right to grant the degree of master of philosophical foundations in 1983 after a hard fight with the government, which in the early '80s had wanted to restrict the granting of degrees. Around the same time Redeemer was given the right to offer the degrees of bachelor of Christian studies and bachelor of Christian education.

See POLICY — p. 2.

Sexual disorder avoids stereotypes



Photo: Call them Canadians

Paul De Groot

EDMONTON — Because priests are one of the few groups which voluntarily practise sexual abstinence, charges of sexual offences have resurrected many stereotypes.

But experts in the field say there is little about the priesthood or celibacy which would make priests different from anyone else.

Say those who have studied such cases.

• **Pedophilia, an abnormal sexual desire for children, is not the result of sexual frustration among priests.**

Margretta Dwyer, a Catholic sister who heads a treatment program for sexual offenders at the University of Minnesota, says "most people I talk to and work with knew they had this orientation early on."

There may be rare cases in which a priest, anxious for sexual contact, may be too shy to approach an adult and may on occasion resort to a child for sexual satisfaction, Dwyer says. This is not classic pedophilia however, where the individual is sexually attracted only to children.

The origins of even normal sexuality are far from clear to psychologists, Dwyer adds.

"Why does a man have sex with a woman?"

Tim Smith, a Seattle therapist whose clientele includes a number of priests, says most of the theories popular in the 1970s have been debunked in the 1980s, leaving therapists less certain than ever about the causes of pedophilia.

But one cause is child abuse itself. Among the people Smith has treated, many were themselves abused as children.

"We frequently see distorted sexual development before puberty," he said.

"The vast majority of people who molest kids are also in adult relationships," he adds.

• **Priests do not appear to be more prone to pedophilia.**

While the number of reported cases has increased dramatically, this has more to do with public attitudes and large damage awards than with the priesthood, Smith said.

When damage awards starting hitting six figures, "people were willing to take this more seriously."

But many priests charged with sex offences have been acting this way for as long as 20 years, Smith said. And many perpetrators come from families where there is evidence of child molestation for two or three generations.

See MOLESTERS — p. 2.

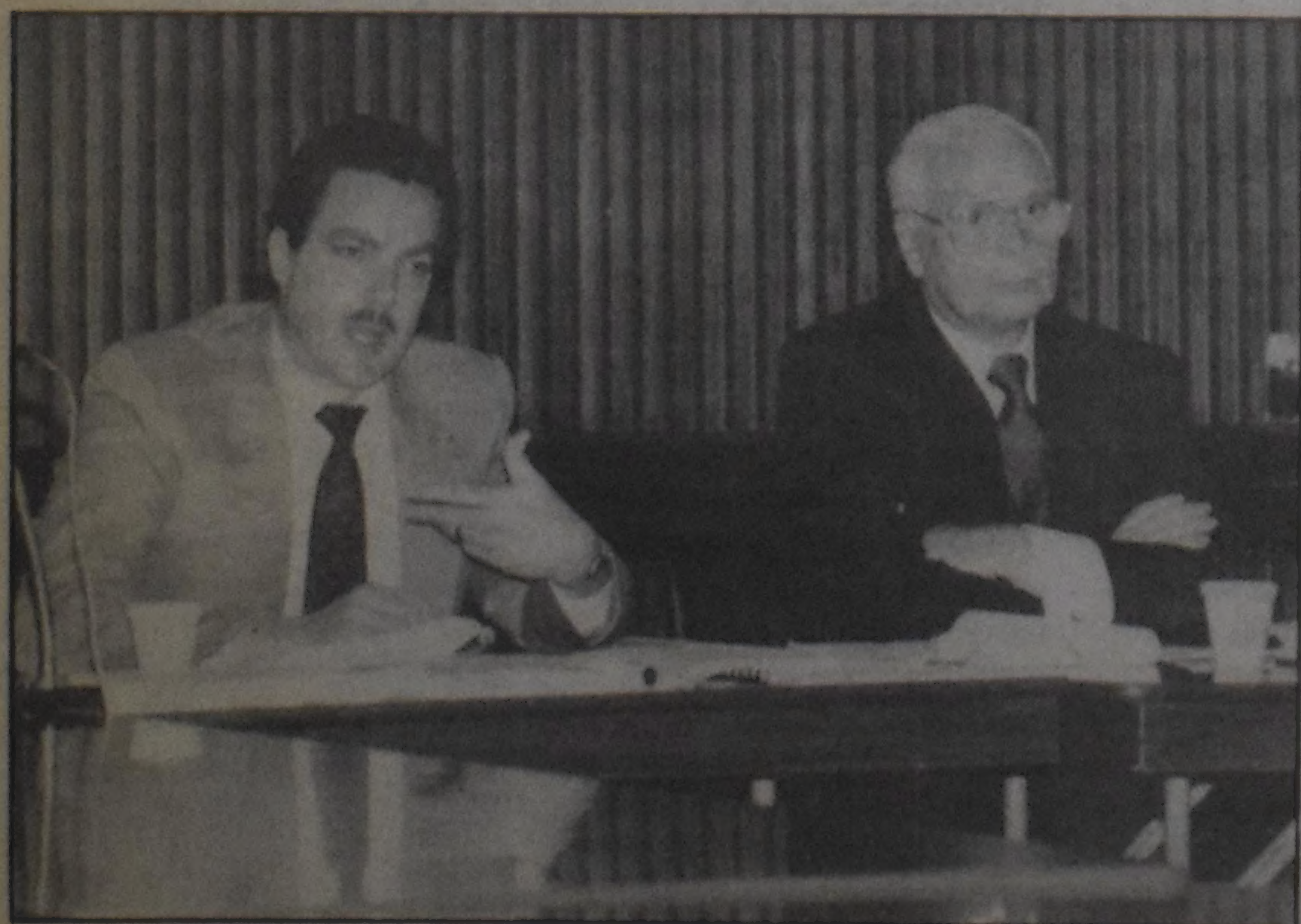


Photo: Carol Ann Veenkamp

Harry Fernhout (l) and Clifford Pitt argue that Ontario should charter non-public universities.

In this issue:

Racism exists in Canada, writes John Plaatjes p. 10
Sex charges in Newfoundland frighten priests and parishes pp. 11, 12
What it took to launch Seerveld's book p. 12
Organ transplants depend on our willingness to sign consent forms p. 13

B.C. school system to incorporate substantial changes

John Vanderhoek

LANGLEY, B.C. — Recent announcements by Tony Brummet, the minister of education in British Columbia, suggest that the province's school system is about to undergo rather significant changes. A complete revision of the curriculum from grades kindergarten through 12 is to occur over the next 10 years. Children of kindergarden-age can be enrolled at two points in the school year, in September and in January. The primary section of the school will become ungraded and the number of options for obtaining a diploma is to increase. Education is to be much more oriented to the unique abilities of students rather than to the content of the curriculum.

Independent schools in B.C. have been able to receive funding since 1977 and have

been regulated through what is known as the School Support (Independent) Act. This act, too, is to be rewritten with input provided by the independent school sector. It is scheduled to be enacted by the fall of 1989. The new act, as yet unnamed, will be a brief statement of principle and basic regulations. Independent schools will be governed by this act and regulations based on the act.

It appears, at this time, that there will be five categories of independent schools. Each category will be regulated by a different set of conditions for operation. Most schools that are presently members of the Society of Christian Schools in B.C. (SCSBC), which contains schools affiliated with Christian Schools International, will be category 1 schools. Conditions such schools must meet include the

use of a curriculum consistent with the goals of the provincial common curriculum and participation in regular provincial assessment and examination programs.

Teachers must be certified

Additionally, such schools must employ certified teachers, either through the B.C. certification process or through the independent schools branch. They must undergo a government evaluation every four years and be monitored by the independent schools branch every second year. These regulations are really no different from those under which Christian schools presently receive funding.

Christian school supporters were overjoyed with the rest of Brummet's announcement. The per-pupil grant was increased from 35 per cent of

the per pupil cost of public school education in the district in which the school is located to 50 per cent. For SCSBC Christian schools this increase translates into an increase of \$750 to \$1050 per student. SCSBC schools will now receive between \$2070 and \$2890 per student in addition to special education and computer grants, as well as funds with which to purchase textbooks.

Supporters of Christian

schools have much for which to give thanks. Increased enrolments, new developments provincially, and a continuation of curriculum work, allow the schools the opportunity to continue to reach others with the healing news of the gospel also as it relates to education.

John Vanderhoek is co-ordinator of the Society of Christian Schools in B.C.

Molesters act out of illness

... continued from page 1.

Pedophilia is by no means confined to Catholic priests. A prominent evangelist and father of four faces similar charges in Quebec. In Virginia last year a small community was stunned when one of its leading Protestant pastors was convicted of molesting six young girls.

Jesuit psychiatrist Father James Gill says pedophile priests usually believe they are doing something positive for the children they encounter. They rarely realize they are doing something wrong, and virtually never consider the long-term consequences of their actions for the children, their families or even themselves.

"Most find young people whom they regard as deprived of attention and affection, which they supply," Gill says.

If their inability to recognize their problem seems astounding for someone who has spent seven years studying to be a Catholic priest, it simply demonstrates that "these are very sick people," Gill says.

"It's important for people to understand that they act out of illness, and not out of malice."

• There is no link between

homosexuality and pedophilia.

The disorder has a wide variety of forms, from people who might experience some sexual arousal around children, but function normally with adults of the opposite sex, to extreme pedophiles who are incapable of sexual relationships with any adult, male or female. Some pedophiles may prefer boys and adult women, while others may be homosexual.

Court and crime statistics show pedophilia as predominantly a male disorder. But Smith says women are far more likely to molest children than the statistics suggest. In one group of pedophiles which he counselled, two-thirds had been molested themselves as children. In half of those cases, the molesters were women.

While some authorities say the celibate priesthood might be a good "cover" for men who are not interested in adult sexual relationships, Dwyer says "based on my experience, it's my guess that someone wouldn't choose the priesthood for that reason."

But some men struggling with their sexuality might be attracted to a life of prayer and

sacrifice, feeling that "if I pray enough, maybe it will go away."

While the level of religiosity among child molesters is the same as that for the population as a whole, some try to cope with their disorder with ultra-religious behaviour or by spending long hours reading the Bible, she said.

Gill says most incidents involving priests are relationships with boys, contrary to the more common pattern of men molesting girls. But that may represent the most frequent sexual opportunity for priests, who can build up trusting relationships with altar boys. Most parishes do not permit girls to serve at the altar.

• Alcohol or drug addiction do not lead to pedophilia

Loneliness and access to alcohol are among the job hazards of priests, but they are not linked to this sexual disorder, said Smith.

"There's nothing in alcohol which would cause someone to have this terribly complex set of motivations."

"I have yet to see a person who didn't also reveal other indicators that they had the disorder," in addition to alcoholism or drug dependency, he said.

Nevertheless, Smith says those with a sexual disorder such as child molesting should stay away from alcohol, because "it certainly doesn't help them with self control and recovery."

Policy does not meet needs

... continued from page 1.

In arguing that social needs are not being met by the existing restricted policy, President Clifford Pitt of ICS emphasized that the Institute is concerned with a recovery of the unity of life and knowledge, and that it works very hard at interdisciplinary learning which has at its core religious moral values, none of which characterizes secular university education. President Henry DeBolster of Redeemer added that the kind of students Redeemer serves would mostly seek their education outside of Canada if Redeemer were not permitted to grant degrees.

Both schools were emphatic in calling for well-defined evaluation procedures and standards to be put in place, essentially the same standards of accountability which apply to the universities. Both favoured outside examinations of independent institutions, and somewhat tongue-in-cheek said that representatives of independent universities should participate in evaluating universities, too. The Institute urged that a body like the Alberta Private College Accrediting Board be set up in Ontario.

Differences on affiliation and funding

The Institute and Redeemer differed in their approaches to university affiliation and government funding. The Institute is willing to accept affiliation if it can control its own educational policies and appointments to faculty, and believes that government funding is appropriate.

Redeemer more jealously guards its independence from universities and from the constraints that government funding might bring. Redeemer argued that funding for its students should expand to make it equal to the assistance students receive who attend secular universities, and funding for faculty research should be available. Both agreed, however, that after

each has searched for many years for an affiliation arrangement, they do not find affiliation to be a workable route to the establishment of new colleges and universities.

In the discussion time which followed the presentation of the prepared statements, Redeemer was confronted by the argument from committee member Viv Nelles that a college based on a religious confession could not have the academic freedom required of publicly-recognized institutions. President DeBolster replied that all universities and their professors have philosophical assumptions that are religiously-based, and that students at a Christian college study the writings of non-Christians, though from a Christian viewpoint. Vice-President Justin Cooper pointed to the many Christian colleges in the United States which have satisfied public criteria of academic freedom for many years.

The Institute was told that President Harry Arthurs of York University publicly stated that potential private institutions pose a threat to public universities because they will take money that could otherwise go to the universities. Fernhout countered by saying that Bernard Shapiro, Ontario's deputy minister of education, said in his 1985 report on private schools that if one waited for the day when public universities felt satiated enough to share a slice of the pie with non-public institutions, that day would never arrive. "The real issue is that of justice and discrimination," Fernhout added. "To do something that's right is the most important consideration."

ATTENTION!

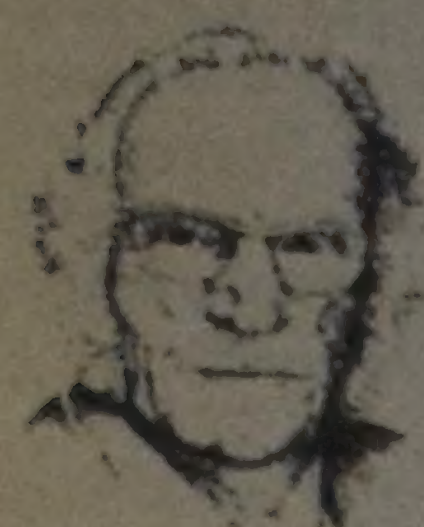
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Syrt Wolters

Why is Vander Zalm vilified by his own party?

By now, it is no secret that Premier Bill Vander Zalm is heavily criticized and abused by many of his own party, including a good number of prominent people in his own Social Credit party in British Columbia. Why is he so severely attacked by his own people? Not exclusively, but mainly, I think, because they accuse him of pushing his "religion" down people's throat.

Harry De Jong, MLA for Central Fraser Valley, took up the premier's cause in a letter to *Calvinist Contact*. This MLA applauds Vander Zalm's actions for daring to stick his neck out publicly when it comes to certain moral issues (such as abortion) and publicly confessing that Jesus Christ is his example. De Jong finds that Vander Zalm deserves appreciation.

I do have my own thoughts about that. I have repeatedly claimed that Christians should be *in* the world (also politically) and not *of* it. Of course, this means to be *in* the world on the terms of the Kingdom of Jesus Christ.

Groen Van Prinsterer, the great Dutch historian and politician, coined the accurate phrase: "In our isolation lies our strength." He did not say *insulation*, but *isolation*, which implies a definite, characteristic unity, the unity of the communion of saints. The Church, as redeemed people, must act as the "new humanity," the new priesthood, the new nation, ready to live life as God meant it to be lived right from paradise.

Contemporary Christians do not have much confidence in that kind of "being in the world." They seem to think that this would bring them

nowhere in this humanist-dominated world. That's why we see compromise all over. They say: compromise with the existing forces (established structures) and try to influence (witness to) these structures.

So do Vander Zalm and De Jong. They are Christians who believe that Christians should grasp any opportunity to witness for Christ in any available area. I subscribe to this statement fully, if added: on the terms of the Kingdom of Jesus Christ. Only those opportunities where Christ is honoured as King of Kings and Lord of Lords are acceptable for the Christian.

Make clear your goals

Any Christian who jumps on the political wagon should make it abundantly clear, right from the start, what he or she has as his or her goal. Any Christian who runs for nomination or for election should be unmistakably clear about the fact that he or she believes that Jesus Christ is King of Kings and Lord of Lords in politics and that he or she will do everything possible to have this authority of Christ recognized in every bill presented and every act passed.

Honesty demands this. Voters should know the consequences of voting for such a candidate. That is their fundamental right. I am deeply sorry to find that, to my

knowledge, the above-mentioned gentlemen have not gone on public record doing just that. Their strictly personal convictions were conveniently held back.

If Vander Zalm or any of the other Christian MLAs had gone on their election campaign with this in their "banner," it is my guess that none of them would have been elected.

No wonder that the non-Christians in the Social Credit Party are furious; they feel betrayed. Of course, they knew that Vander Zalm is a Catholic, but he should have left his Catholicism home and not bring it with him into the legislature. That was not the deal!

All of a sudden the Christians in the House realized that they did not represent the Kingdom of Christ; they were part and parcel of a political party which could not care less about the authority of Christ in politics! In fact the party hated them for it! And the party feels misled and betrayed by "those Christians!"

How much better the Christians would have been if they had only listened to the warning of their master: Be in the world but not of it!

Power hungry?

The trouble is, that we are inclined to go after power, just

as the world does. In worldly terms politics is the art of the obtainable! Not so in the Kingdom of Christ. In the Kingdom of Christ there is only one mandate: obey the Constitutional Law — love God above all and your neighbour as yourself. And do this with *all* your heart and *all* your will and with *all* your strength.

This takes total commitment to Jesus Christ. No ifs, ands, or buts; no scheming and no expediency. Our King Jesus Christ does not need this at all. His sole authority is more than enough. If we live that way, also in politics, we have the promise that the unlimited power of the Holy Spirit is ours for the asking. And that will beat all our unbelieving and compromising scheming. There may be a lot of weaknesses in the Christian Heritage Party (after all, they are just beginning), but there is a glimmering of hope that

someday Christians will be acknowledged politically as a unity, as a light set on a hill for the world to see.

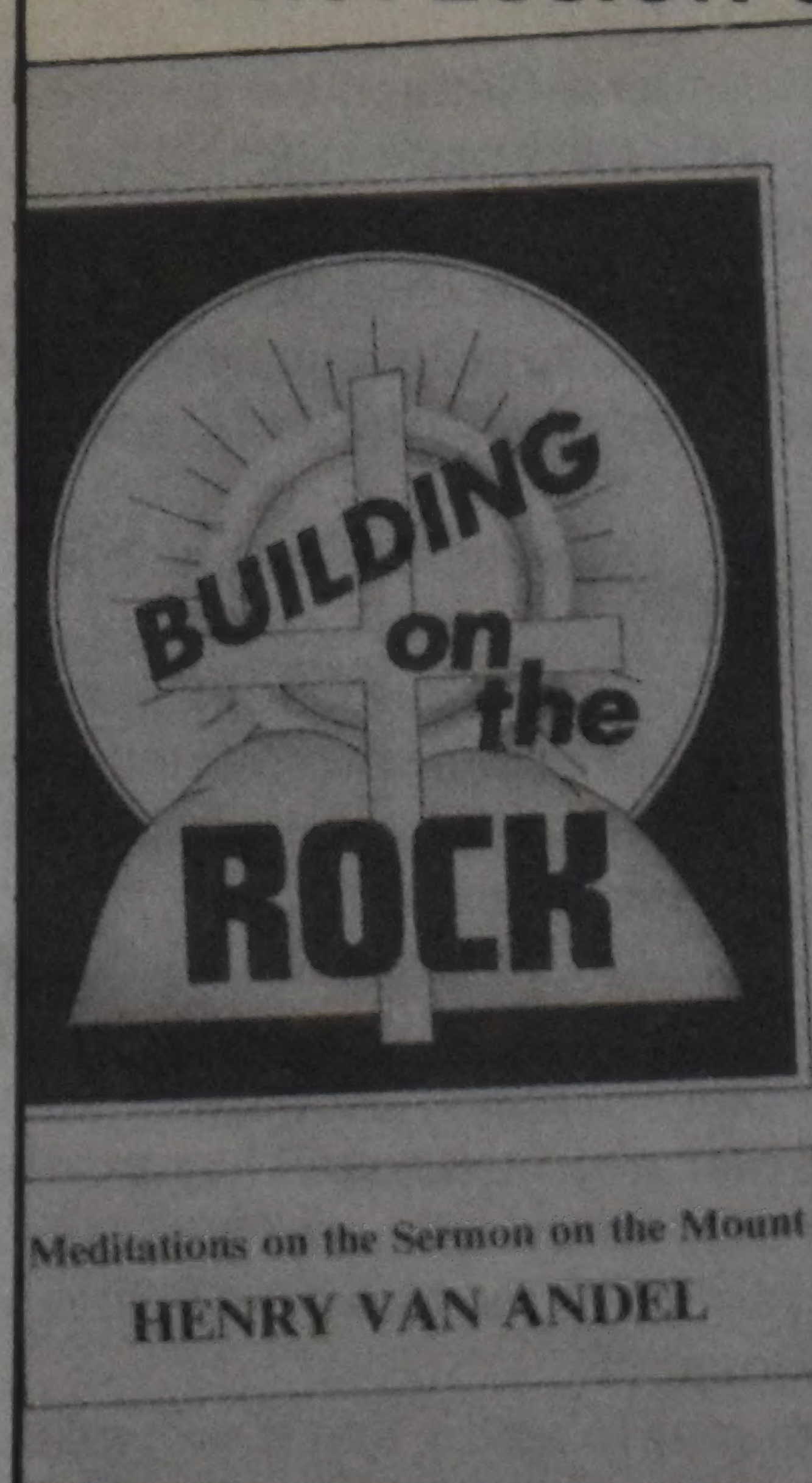
That is all we need, never mind the power.

Syrt Wolters is a semi-retired barber living in Victoria, B.C.

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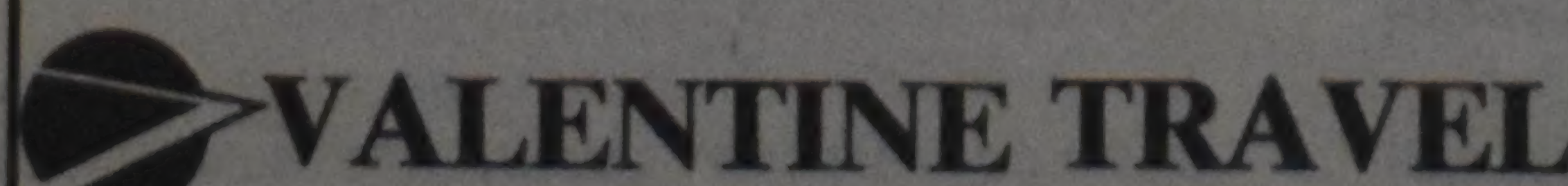
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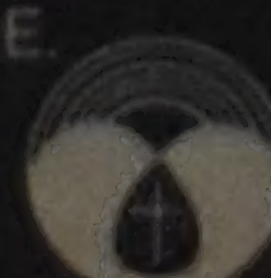
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An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Editorial

“Exile model” suitable for end-of-century believers?

This lead article is not so much an editorial as a paraphrase of and comment on an important article that appeared in the Feb. 17 issue of *Centraal Weekblad*. CW is a Dutch Calvinist weekly published out of Amsterdam, but one of the periodicals of *Friesch Dagblad* in Leeuwarden. In this article, Klaas Runia, CW's editor-in-chief, expresses the opinion that believers today may well want to adopt the *exile motif* as a way of arranging their thinking about the times they live in. Runia thinks that this model, which was originally developed in Latin America, may well be more suitable to our times than the *exodus model* and the *desert model*.

The exodus model has been considered too optimistic by some theologians, since it speaks of liberation lying behind us and of Christians being on the road to the promised land. The emphasis is placed on what *people* have to do, and it always focuses on the social and political consequences of the gospel. The conviction has been nurtured that salvation can and will be realized on earth.

The desert model is far less optimistic and pictures God's people as still being in the barren wilderness, with the occasional oasis offering refreshment. But one may not stay there. This image too can give the impression that Christians have come quite far in their journey to the promised land. Furthermore, the promised land is seen as lying within the boundaries of human history.

Latter-day model

The exile model is more sober as well as more sombre, says Runia. It is not taken from the early part of the Old Testament, as were the exodus and desert models. It comes from the later part that describes the state of Jewish faith after hundreds of years of peoplehood. During the time of the prophets, Israel constantly left God and allowed itself to be drawn into the power spheres of false idols.

That notion fits the modern church, says Runia. The Western church no longer stands at the beginning of its history, and it too has allowed itself to be diverted by the powers of this age. The church was not a little pleased to become the state church and hold sway over society and culture. By so doing it established itself firmly and broadened its influence and activities.

According to professor G.D.J. Dingemans of Groningen, who has developed this concept in Dutch theological circles, and to whom Runia makes constant reference, there are three lesser motifs in the exile model that are instructive. They are: the time of announcement of impending disaster, the reality of exile and the message of hope for the people of God in exile. All three aspects relate to our time, says Runia.

These days we are beginning to realize that if we persist in our present lifestyles, especially Western lifestyles, we will face ecological, military or economic disasters. This we should see as a judgment of God.

In certain areas of life the experience of exile is already a reality. The values we always treasured are being disposed of by our society. Does the church, which experiences a tremendous loss in attendance and participation, not live in the exile of secularization? Don't we all have the feeling that, although we were born into this world, we are strangers in it?

In spite of all these sombre feelings and experiences, God has not left us without hope, not even during the time of exile. In Ezekiel and Isaiah we can read that God will not forsake his people. He will watch over them in all their sorrow.

Sense of dependency

Nothing must be assumed about redemption, says Runia. He

quotes Psalm 124 to drive that point home:

*If the Lord had not been on our side — let Israel say —
if the Lord had not been on our side when men attacked us,
when their anger flared against us, they would have swallowed us alive;
the flood would have engulfed us, the torrent would have swept over us,
the raging waters would have swept us away.*

Only God can overpower the evil forces of this world. Only he can tame the evil which threatens us and to which we often surrender ourselves.

According to professor Dingemans, the advantages of the exile model are: 1) we know that we are guilty of having contributed to our own situation; 2) the guilt motif (personal and communal) returns to theology and to preaching; 3) the call to repentance will again play a significant role, at the personal as well as at the communal level; 4) we will have to pin our hope on the Lord. He will bring the victory.

Runia ends his article by saying that the exile model is a very suitable model for faith at the end of the 20th century. It will benefit theology, preaching, being a congregation and the whole matter of a Christian presence in this world.

Why bother!

So much for the article by Runia. The reader of C.C. may well have concluded that his acceptance of the exile model fits the European situation better than the North American one. Church attendance is a little better here, and the moral fabric is also thought to have found greater protection here. Yet, we are not far behind the European decline. Perhaps our secularization has taken a firmer hold in the world of industry and consumption. As such, the exile model may well be a useful paradigm here too.

Why bother with a model, one may well ask. How useful is it? Should we not just read the scriptures as they are? It's the age-old question of acknowledging that all of us approach the scriptures with a certain frame of mind.

At the personal level, all of us read the scriptures from out of our personal experience, be that loss of loved one, divorce, youthful longings, idealism, task, job difficulties, friendship or betrayal. Surely we should also do that at the communal level. And to do that at the communal level we need to know where we are as a group of people, as a civilization.

In fact, the practice of establishing Christian organizations in our tradition also sprang from a biblical motif: the Kingdom model. Our forebears visualized their times and their task in terms of the conquering Davidic or sometimes even of the established Solomonic state. It was not the exodus-, not the desert- and certainly not the exile-models that inspired them. They were thinking in terms of the shalom of the rule of Christ, the descendant of David, on this earth.

It was that vision that explained the zeal of older and younger members in our community who supported the Christian Heritage Party last year. At the same time, it seems that others, who found it difficult to support or vote for this party, are beginning to feel that this model no longer applies, that we need a much more sombre and sober interpretation of our times.

Is the church about to go, or has it already gone into exile? If so, we do well to pay attention to the way Isaiah and Ezekiel spoke to Israel of warning, exile reality and hope. Or do we need a mix of models to accommodate the complexity of faith life in the last decade of the 20th century?

BW

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kulken.

Seeing God (2)

Last month I considered how the news media hinders us from seeing God. This month I'll turn it around and discuss the more difficult question: "How does the news media help us to see God?"

According to John Wesley, those who desire to see God are called to be pure, to be holy, to be whole. I believe that it is particularly a sense of wholeness that is crucial when we work to apply this calling to our news-media life. This wholeness comes in several different forms.

First of all, wholeness must apply to time. We are conditioned to the belief that the ideal news story must happen quickly and be reported almost immediately. Tragic accidents, natural catastrophes, political announcements and new statistics all fit the bill very nicely. So do sports scores, weather forecasts and traffic reports. When major stories erupt, reporters are pressured to rush items into the media before they can wholly understand them. We want our news instantly.

But God doesn't work that way. How long did Joseph slave for Potiphar and serve in prison until he was able to see God working through his misfortune? How long did the Old Testament Jews wait for the Messiah? How often in our own prayers don't we sense a feeling of "how long, O Lord, how long?" The media operates in terms of minutes and hours; the Lord in years and generations.

Imagine that a drunk driver kills a family of four. During the following six years he may repent, struggle through recovery programs and experience God's forgiving grace. Which of these two events will receive the headlines? Wholeness looks for glimpses of God's sense of time between the cracks of hectic, frenetic news reporting.

Complexity behind the stories

Secondly, wholeness recognizes the iceberg syndrome: generally the report that we receive represents less than five per cent of the full story. Behind each black-and-white news item lies a mountain of fuzzy greyness containing complicated human lives, intense discussions, and the whole gamut of dreams, drives, anxieties and relationships. A government decision is the culmination of weeks of human interaction; a riot breaks out after months of tension. Most human actions are the end result of dozens of previous experiences.

The iceberg syndrome is significant because the Lord often works behind the scenes. He doesn't need headlines to accomplish his work. Each of us can think of events in our lives which seemed insignificant — an ordinary phone call, a "chance" meeting on the street — in which we later recognized the Lord's hand. No doubt he works similarly through our major news events.

But how does awareness of the iceberg syndrome help us to see God? In two ways: first, it reminds us that we don't know the full story, and that our responses to it are qualified by our ignorance. We can assume by faith that God is active in our news events, and this assumption prepares us to see glimpses of him from time to time. Secondly, we can consciously look for news sources that recognize the iceberg syndrome and try to give as complete a picture as they can. In such reporting we will more readily encounter human lives whose actions obviously stem from spiritual foundations. We may become more aware of seemingly coincidental behind-the-scenes happenings that testify to an active God.

Blips on the screen

Finally, to be whole is to remember that our world belongs to God, and that all the happenings under the sun involve people made in his image, responding in some way to his love, and living between the first and second comings of Christ. Because of this there exists an interconnectedness between all events on earth: each one is another piece of the same jigsaw puzzle.

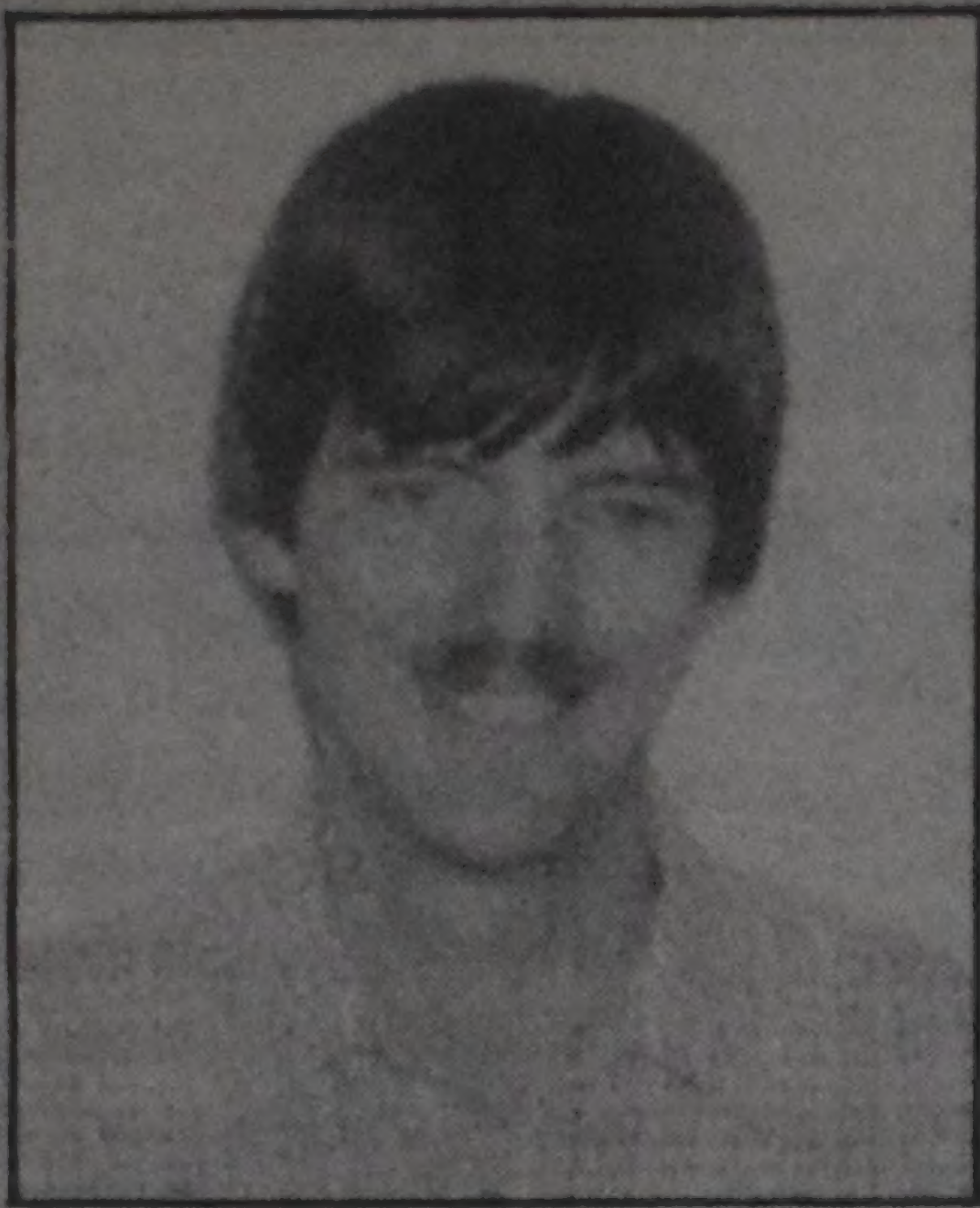
The media conveys their image of reality to us in tiny, isolated fragments: 90 seconds of Afghanistan, three sentences about a murder, a headline announcing government policy. No connections seem possible between various news items.

Not one of us holds all the pieces of the jigsaw puzzle, but the scriptures help us to arrange the ones which we have. We know that the entire creation is groaning in the pangs of childbirth, waiting for redemption. We know that the real battles of this world are against powers and principalities, and that the enraged but defeated dragon of Revelation 12 is waging war against the offspring of the woman he could not harm. With these guides and others we can place today's news in a cosmic perspective: humankind still strives to be like God while the God who became human reaches out in love, and delays his return so that more may receive it. In coming to the news with a stronger sense of the whole picture, we will be more prepared to see God.

The prayer of the pure in heart is Psalm 139:

*If I go up to the heavens, you are there
If I make my bed in the depths, you are there
If I rise on the wings of the dawn, if I settle on the far side of the sea
Even there your hand will guide me, your right hand will hold me fast.
And you are also there in "The National," the CFRB news and the Edmonton Journal.*

Syd Hielema teaches English and music at Toronto District Christian High School, Woodbridge, Ont.



Letters

Women not disadvantaged

Marian Van Til writes informative and perceptive movie reviews. Whenever I have followed her advice when choosing films during the past few years, I have not been disappointed.

Marian's gift of critical discernment was sadly missing in her Feb. 10 guest editorial, "Employment Equity: Friend or Foe?" This tedious and heavy-handed piece ridicules and finally condemns Christian critics of pay equity legislation, but gives no hint that the author has considered their arguments.

Why, for example, are women grouped with aboriginal people, visible minorities and handicapped persons as "disadvantaged persons"? Is it fair to conclude that women are discriminated against if their average full-time earnings are 70 per cent of average full-time earnings of men? Does the familiar

pattern of a woman (rather than a man) taking a few years away from paid employment to devote to full-time mothering have no effect on long-term earning potential?

Has the idea of a family income outlived its day as our country's social policy? Must our government guarantee that all men and women end up with identical incomes, regardless of their family roles? Is this biblically-inspired justice?

Marian, please re-read the Employment Equity Act Annual Report with these questions in mind. Then write us a new editorial in which you apply your critical skills to our new social policy!

Ron Rupke
Woodbridge, Ont.

Don't let up on holiness

Your editorial entitled "Avoid too much obedience and piety" (Jan. 20, 1989) caught my attention. Such an admonition does not often appear in *Calvinist Contact*!

You advise people to take a break from rules and customs. Perhaps this may allow us the freedom to skip a church service, have an extra-marital affair or experiment with drugs.

Must we be as little children forever testing our limits? Can we not trust God who has given us specific limits and guidelines?

I recall a sermon our pastor, Rev.

John Tangelder, preached regarding holiness. It was based on Heb. 12:14 — "Strive for peace with all men, and for the holiness without which no one will see the Lord."

Our pastor pointed out that "we must seek holiness. Following Christ means self-denial ... renouncing the right to go our own way. Our prayer should be: make me as holy as it is possible for a saved sinner to be."

May we all strive for holiness.

Grace Paas
Strathroy, Ont.

Separate truth and language

We have read C.C. since its beginning, and I am glad you are dropping the pages written in my mother tongue. From the past comes the now; from the now, what is to come.

I am one of the older ones and easily accept that which sounds familiar. But that way I get truth and culture mixed up. Sometimes language adds; sometimes it takes away. When I visit my 90-year-old mother, I soon get lost in a discussion.

When I went to school in the late '30s, I said one time that Psalm 42 sounds like armies retreating from Russia in the early 1900s. If I had not held on to the

other end of the stick, the teacher would have hit me for saying that. Teachers today would appreciate such a comment. Language and forms change.

During the 19th century, governments in Europe engaged in studies on how to stop immigration to America. One good report said that immigrants should stop bragging in their letters and realize that things have changed in Europe too. They were good liars, those fathers in America.

Thanks for your courage.

Engbert Kolkman
Ardrossan, Alta.

Feels out of it at times

Bless your hearts for your Christmas issues to us guys [missionaries] out here! Your magazine was a staple in my parents' Red Deer home, and I learned much Dutch from the columns in Dutch! It was like a bit of home all over again.

I love getting magazines from Canada

because I feel out of it at times. Too bad postage is so high or I'd consider getting a subscription.

Keep up the excellent work. Until next Christmas. In his love.

Edward Brouwer
Laguna, Philippines

Correction:

In the illustrations with Don Sinnema's article "The year the Dutch conquered Acadia" in the Feb. 17 issue two points need correction:

1. The portrait by Van Goozen should be identified as Cornelis Steenwyck, the only Dutch "Governor" of Acadia.
2. On the map the area marked "Nova Hollandia" is the older Dutch

colony of New Netherland, which was centred around the town of New Amsterdam (New York); the new Dutch territory of "New Holland," captured in 1674, lies between Jemseg and Pentagoet (southeastern New Brunswick and the upper coast of Maine).

Editor

Save NATO! (... and the whales)

Reinder J. Klein

The Western defensive alliance that has kept the chilly north Atlantic safe for demagoguery and other strategic exercises these past 40-odd years is in trouble. As if it weren't bad enough that its members have become increasingly reluctant to shell out the lovely, lovely millions it takes to keep the generals happy, a disturbing new cloud has begun to darken NATO's once brightly promising horizon of self-perpetuating hostility.

It's the Russians again. Those bad sorts against whose perfidy NATO was invented are suddenly threatening to turn into not-so-bad-guys deep, deep down, once-you-

get-to-know-them.

What, you may well ask, is this world coming to when even your most despicable enemy can no longer be relied upon to behave like one? How can we continue to feel good and virtuous when those nefarious Soviets no longer seem so deliciously evil?

That this sudden mellowing spells a very serious turn in end-of-the-world affairs should be obvious. Having been hugely successful in scaring each other to death for nearly five decades, in the process creating far-reaching economic and psychological dependencies on a stunning array of implements designed to make all of us glow in the dark, the old antagonists may actually be

reduced to waging diplomacy, which is war by other, less dramatic and prestigious, means.

And that may mean the end of our beloved NATO. For how can the lovely millions those crotchety generals want be raised when at least one of the major belligerents appears to be troubled by advanced cirrhosis of the quiver?

Peace-lovers prepare for war

Fortunately there are plenty of good people ready to come to the aid of high levels of military preparedness, convinced as they are that it is profoundly biblical to prepare for war if you want peace. All they need is one more example

of the incredible nastiness of the Soviets, and the whale incident ought to do it.

You will recall those grey whales trapped in arctic ice a few months ago. Well, we found those whales. They were clearly ours, and even though the Inuit are allowed to kill and eat them, or some of them, we decided to rescue those greys and send them on their way, a beautiful example of what our man Bush calls the kinder, gentler America.

How kind and gentle has America become, you ask? Well, along our highways we no longer have toilets, we have comfort stations. People don't get a divorce, they simply split. Lives once shattered by the ravages of addiction are now only wasted by a chemical dependency. And people don't die nowadays, they pass away; and they're no longer buried, they are laid to rest.

Even our cemeteries are less repelling. They're now called memorial gardens, park-like places so beautifully groomed they look like golf courses. Soon some enterprising soul will open the Final Hole Memorial Golf Course, tasteful monuments of pretty angels decorating the greens.

Across the road will likely loom the American Rifle Association's imposing edifice, its huge entrance aptly named The Gun Lobby. For small arms, rifles and automatic assault weapons the building will have superbly designed practice ranges where bereaved mourners and frustrated duffers can unwind by sharpening the most

fundamental of human rights one can have in a free and peace-loving society.

And it was this gentle society that earnestly tried to save those whales. The entire civilized world was watching as our people used heroic chainsaws to cut holes in the ice. We even allowed some of our Native people to get in on the circus by handing them long poles with which to keep the holes from freezing over again.

Hogging the credit!

And then those nasty Russians had the gall to show up in their huge icebreakers! If our side hadn't quickly called the whole business a nice example of international co-operation the Russians would likely have gotten all the credit, the swines.

That's why we need NATO now as much as ever. Whatever we may try to do from now on in, the Russians will try to do it better, faster and safer, hoping to make us look barbaric and inepts. And that's why Canada should turn all of its whining West into a firing range for those new cruise missiles, and buy those nuclear submarines, eight-to-ten-BILLION dollars worth of them babies!

Never mind that we'll all expire shortly of ozone poisoning, greenhouse overheating, air pollution, oxygen starvation and good old North American handgun mayhem. We have seen the real enemy and it is not us, it's never us; and the mobilization for which this suffering planet cries out is not to be of a kind that pits our best minds and strongest bodies into the battle against societal and environmental scourges. It's still and always the Russians, the Commies, the Marxists, and we must be armed to our very icebergs to stop them — even when they threaten not to bother.

Our course is clear. We must uphold our treaty obligations by spending the billions on those subs. Then, after assigning the oversized boluses to the tottering alliance, we could use some of them in the off-season for punching neat rows of holes through the arctic ice with their conning towers. Thus, in supporting NATO we enable grey whales to go to wherever greys go when not being hunted to extinction by the Japanese.

And the Russians will be totally baffled, having been left with nothing better to do than waste their time clearing paths through surface ice for their ships.

And, when any of them so much as dares to *look* at our frozen shores, or our whales

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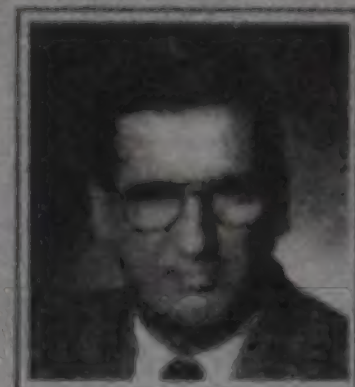
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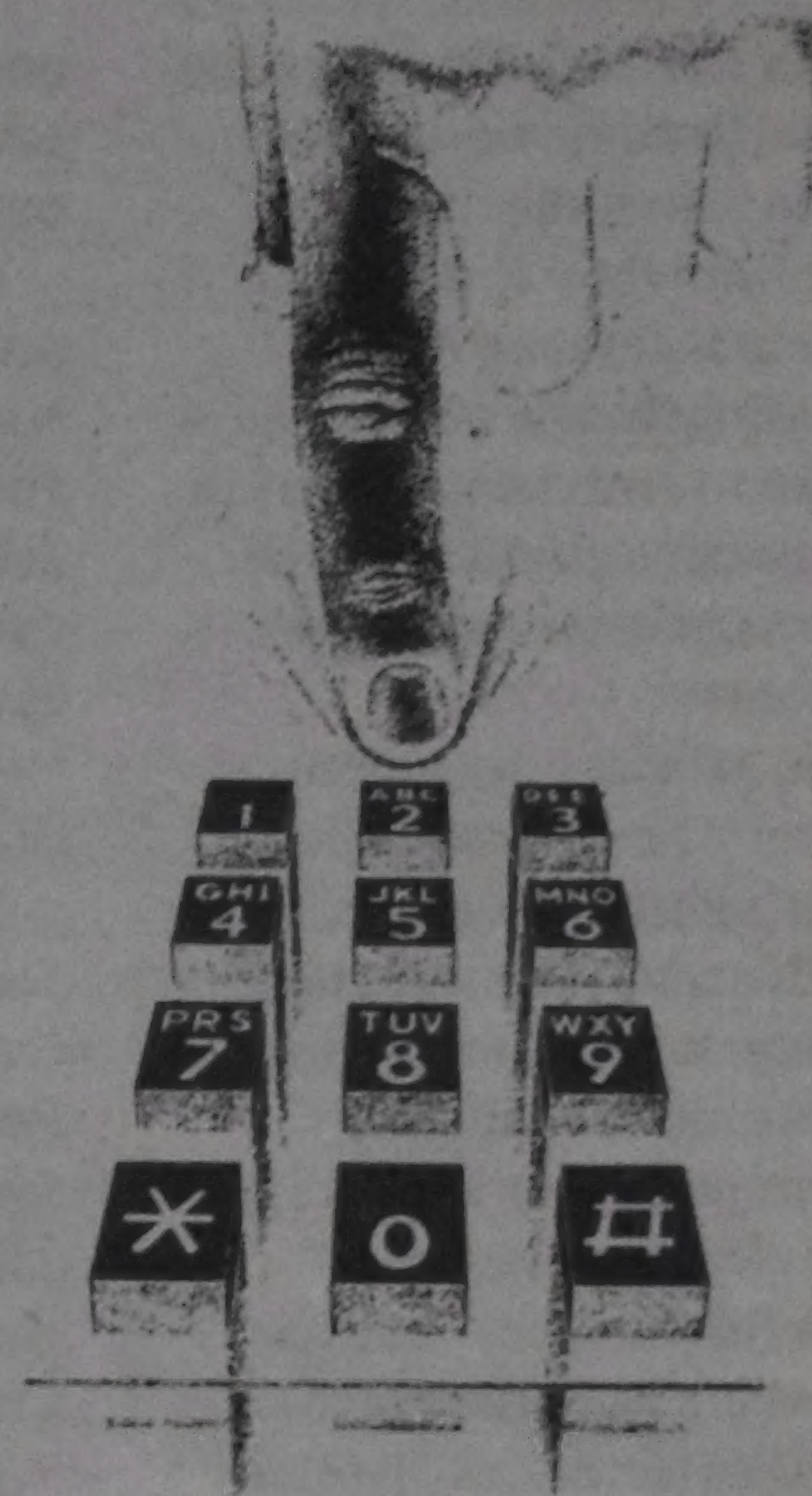
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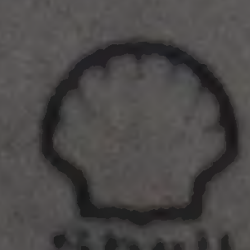
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Church

Marian Van Til, page editor

Pope sticks to 'mandate given by Christ'; refuses women authority in church

VATICAN CITY, Italy (EP) — Reaffirming the stand he took in September last year, Pope John Paul II released a document January 30 indicating that he will not allow women to exercise authority in the Roman Catholic Church either as priests or as priest's assistants.

The 202-page document entitled "The Lay Members of Christ's Faithful People," was issued in nine languages and is the longest document signed by Pope John Paul since he became pope over 10 years ago. It calls for churches to "faithfully respect" church laws which bar women from serving as lecturers, acolytes, or altar servers during mass, tasks commonly performed by women in the U.S. and several other countries. The Pope did, however, urge women to

contribute to the Church by serving on diocesan and parish councils and other functions.

"Bah humbug; the Pope is a scrooge," said Frances Kissling, president of Catholics for a Free Choice. Kissling accused the Pope of paying "lip service to women's equality" and of having "romantic 19th century visions of the feminine."

Delores Leckey of the National Conference of Catholic Bishops, defended the Pope's decision, saying, "He simply says the church does not consider it in its authority to change the mandate given by Christ."

In other news of the Roman Catholic Church, the Cologne Declaration, made up of 170 prominent Roman Catholic theologians, has criticized the Pope's consistent stance

against artificial birth control.

In a declaration released January 26, members of the group complained that the Pope is making a "questionable attempt to overstep the papal jurisdiction." The statement seems to imply that Catholic opposition to artificial birth control is a new concept, initiated by Pope John Paul II himself. The theologians claim that the 1968 Vatican encyclical regarding birth control did not place an absolute ban on artificial forms of contraception. They have also accused the Pope of linking the church's teachings on birth control so closely with the fundamental articles of faith, such as the holiness of God, that those who disagree with his stand on the issue are in danger of being accused of attacking

the very pillars of Christian teaching. The Cologne Declaration is made up of representatives from West Germany, the Netherlands, Austria, and Switzerland.

And in a final bit of news, the Pope called January 31 a day for greater awareness of the "serious scourge of hunger in the world," basing his message on the line from Jesus' prayer:

"give us this day our daily bread."

"For many people [the prayer] has the sound of a calm and confident petition. For others it is a cry of grief and pain because they are unable to satisfy their physical hunger due to the real lack of necessary food," he said, urging, "Faith must be accompanied by concrete actions."

U.S. denies refugee status to Soviet Pentecostals

ROME, Italy (EP) — The U.S. Immigration and Naturalization Service (INS) has denied refugee status to dozens of Soviet Pentecostals now in Rome. Dismayed Christian leaders and human rights activists in the U.S. are protesting the rejections, and allege serious process violations in the INS treatment of refugee applicants.

"Here are people who have been persecuted and harassed by the KGB all their lives, and it's the INS in a five-minute interview that can make them cry," commented James McLaughlin, a Campbell University School of Law professor who was a member of a legal task force sent to Rome to investigate INS practices there.

On January 10, World Relief sent a task force of eight to Rome, where Christians released by the Soviet Union

have been sent to await U.S. processing. The legal team, headed by Professor Lynn Buzzard, also of the Campbell University law school and an expert on problems related to Soviet Christian emigration, investigated the recent denial of refugee status to Pentecostal Christians. It concluded that most of the INS rejections deserved to be overturned.

Buzzard summarized, "We discovered numerous abuses of procedure and misapplications of legal standards in the INS processing of the Pentecostal emigres. Frankly, all of us were profoundly embarrassed by the arbitrary and insensitive treatment of refugee applicants that we witnessed."

Buzzard's written report noted that the families denied refugee status "almost universally had experienced life-long discrimination because of their religious faith

... [including] harassment of their churches, fines for participating in unregistered meetings, job discrimination, restrictions on higher education, pressures on their children to join communist youth organizations, and officially sanctioned private harassment at school, on the job, and in the community."

Reddekopp said the mission sent an unarmed courier out with supplies for Libby and Grover, but the courier returned after several days, unable to make contact. "We've tried to take some initiative," explained Reddekopp. "Sending a person in proved to be fruitless. Right now we're just waiting by the phone."

Americans do not read Bible, survey shows

ASHEVILLE, NC (REC) — Last month it was reported that more than half of Europe had yet to read the Bible. Now a telephone poll of the U.S.A. has also revealed that half of Americans never read the Bible. Even among Christians, 23 per cent said they never read the Bible except in church. Only about two of every nine Christians reported that they read the Bible daily. As for general knowledge, some 38 per cent of the persons polled could not name where Jesus was born. So go the "Christian" nations of the world!

Organist celebrates 25 years, ready for more



Photo: courtesy John Elgeruma

Helen Snyder, the organist at York, Ont., Christian Reformed Church is surprised by a cake, 25 roses and a new piano to commemorate her 25 years of playing for services. The event took place at the end of last year. Snyder intends to continue to "make melody to the Lord." "The piano will help me do just that," she says, "and will be a constant reminder of this unforgettable Sunday."

Teacher is in Africa at last

BURLINGTON, Ont. (CRWRC) — "There was a need and I was available to fill it," says Alice Bokma about her volunteer tutoring position in Sierra Leone, West Africa.

However, Bokma, 24, unexpectedly had to wait nearly five months for a visa in order to teach the Tensen children who live with their mission-worker parents in the remote southern Krim area. She arrived there in early January on a three-month tourist visa she hopes to renew.

Bokma works with two of the three young sons of Henry and Annette Tensen, staff members of Christian Extension Services, the co-operative development project of the Christian Reformed World Relief Committee and World Missions in Sierra Leone. Nicolas Tensen is in Grade 4 and Justin is in Grade 2.

An elementary teacher for two years at Thunder Bay, Ontario, Christian School, Bokma kept in mind an appeal for missionary tutors that she

had heard while attending college. She received a bachelors degree in education from Dordt College in Sioux Center, Iowa, in 1986.

The daughter of Winston and Shirley Bokma of Shubenacadie, Nova Scotia, Bokma is a member of Hope CRC in Thunder Bay.

Bokma left "not knowing exactly what to expect other than some culture shock and isolation." However, she adds, "I won't limit the Lord to my staying for only one term of service."

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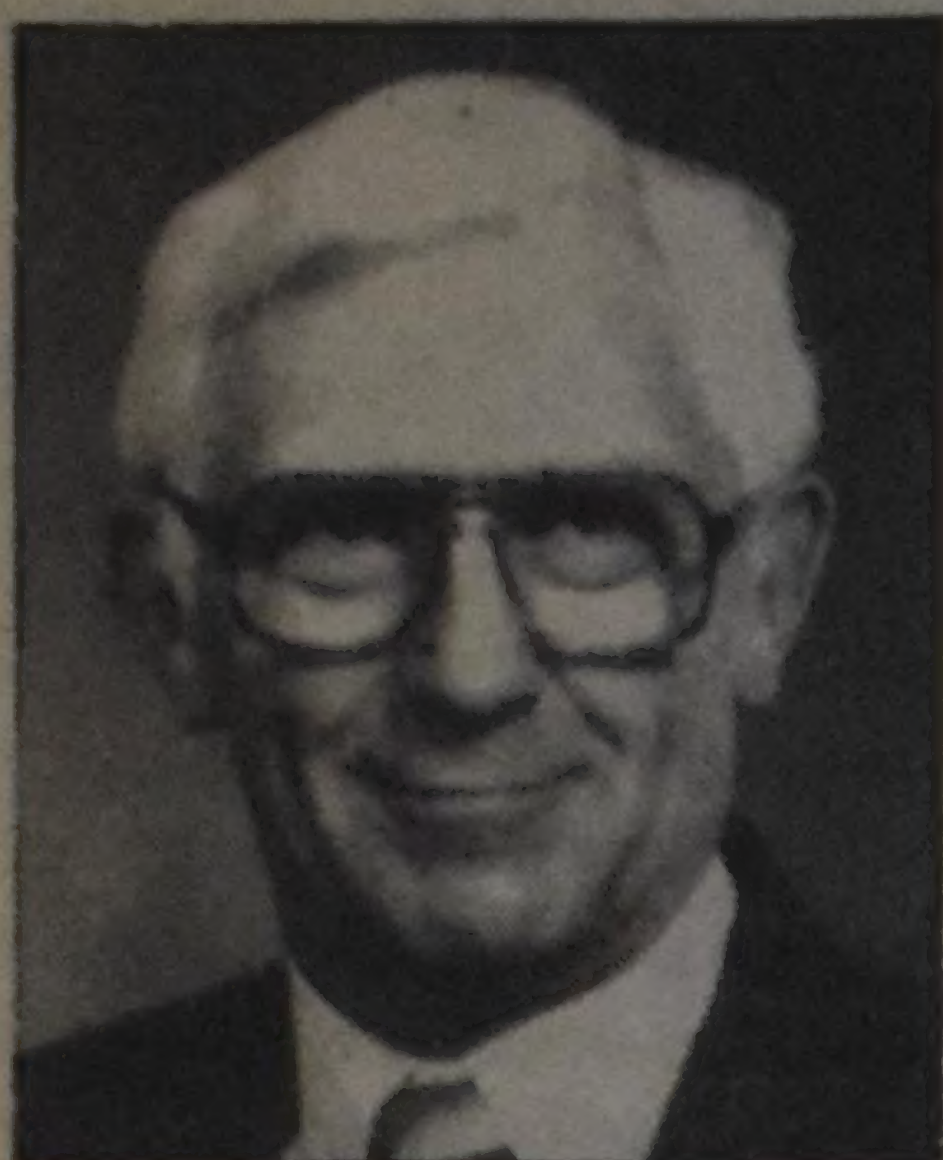
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"I know for sure that I did not want peace as a means of ending war. I wanted the victory associated with it."

Shalom

Just before we immigrated to Canada, I made a serious mistake. Realizing that I could not take everything I possessed to the new country, I destroyed diaries that I had begun writing in 1939. A serious error, indeed.

My carefully written account of what happened from day to day during the war and during my years in the military ended up in the garbage can. Had I kept them, I would now have a record of my true feelings about war and peace. I'm sure that I would read and re-read the pages I had written. I would find a definite answer to the question of what I most definitely hoped for in the year 1943, for instance. I know that I longed desperately for peace. My catechism pastor had been killed by the Germans and my Bible teacher had been shot in front of his own church and I had stood there, looking at his body. Yet I know for sure that I did not want peace as a means of ending the war. I wanted the victory associated with it.

Today we hear and see the word *shalom* used time and again. Most people think it means "peace." Yet, of the many times the word is used in scripture, "peace" is not the proper translation of *shalom*. In fact, *shalom* only once means "peace with God." (Rom. 5:1)

It has been observed that in the scriptures the word *shalom* is usually connected with the word "covenant." We may think of the phrase "the covenant of peace" as used by the prophet Ezekiel, for instance. Thus *shalom* is an outflow of covenant living. If you and I really live in and out of the covenant, we may expect *shalom*. Again this demonstrates that *shalom* is a condition that comes to us from God. He is the God of *shalom* (Rom. 15:33).

It has further been observed that in scripture, *shalom* usually refers to a mental and physical condition. It may mean "wholeness," "a wholesome existence," "completeness," a life without damage. It may even be translated as "victory," as shown by David when he inquired after the *shalom* of Joab and of that of the war. (2 Sam. 11:7)

Peace, you and I will agree, is much more than the absence of war and its consequences. It is a condition experienced by individuals who live with the Lord in a true covenant relationship. Yet, it will only be a beginning. True *shalom* is still prophecy. With the coming of our Lord in the flesh, true *shalom* began. In him we have *shalom* (John 16:33). But as long as we wait for his return, we can only pursue it (Heb. 12:14).

From the above you can see that I have been busy with my *shalom*. I have it and yet I desire it. I hold it in my hand, so to speak, and yet I pray for it.

What about you?

Shalom, my friend!

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.

GKN synod refers marriage questions back to congregations

LEUSDEN (REC) — Should unmarried persons living together hold church office? This was a question referred to the last meeting of the Almere Synod of the Reformed Churches in the Netherlands (GKN) in November 1988. The question was raised by Classis Zwolle, where one congregation had nominated such a person for an office, and neighbouring congregations had objected.

The problem was given to the GKN's Church and Theology Commission, but the commission's report discussed the question without coming to recommendation. It raised more questions than answers. This was a conscious choice of the commission. They hoped thereby to raise the level of discussion and help the disputants to meet each other in an open manner.

The synod members discussed the issue for an evening, ranging over many related issues and with many rather personal responses. The conclusion of the synod was unanimous: the solution to the problem had to lie in further discussion and pastoral work.

Shortage of funds threatens Swaggart

BATON ROUGE, LA (EP) — Jimmy Swaggart says his ministry will shut its doors at the end of February unless he receives a drastic increase in donations.

In a mid-February broadcast Swaggart told viewers, "If for whatever reason this week you close the door in my face or you pass me by ... Feb. 26 will be the final telecast for this ministry."

Swaggart, who lost his ministry credentials and much of his following after confessing to involvement with a prostitute, told viewers that pornographers were working to destroy his ministry. "You are making a choice today," he said, "a choice between the pornographers that are working more diligently than you will ever know ... or it's us. It's either the devil and darkness or it's God and light."

Swaggart did not say how much money was needed to save his ministry. In the last year his program has been dropped by three major cable networks, severely limiting its audience. Students and faculty members have abandoned Jimmy Swaggart Bible College, and there have been layoffs in his ministry.

Swaggart concluded, "It's either the pornographers or us. They will have their way and eliminate Jimmy Swaggart from television. That's what they wanted to do."

The synod would not deliver at this time a pronouncement, but the congregations involved

were enjoined to give further serious consideration to their actions.

Status Report

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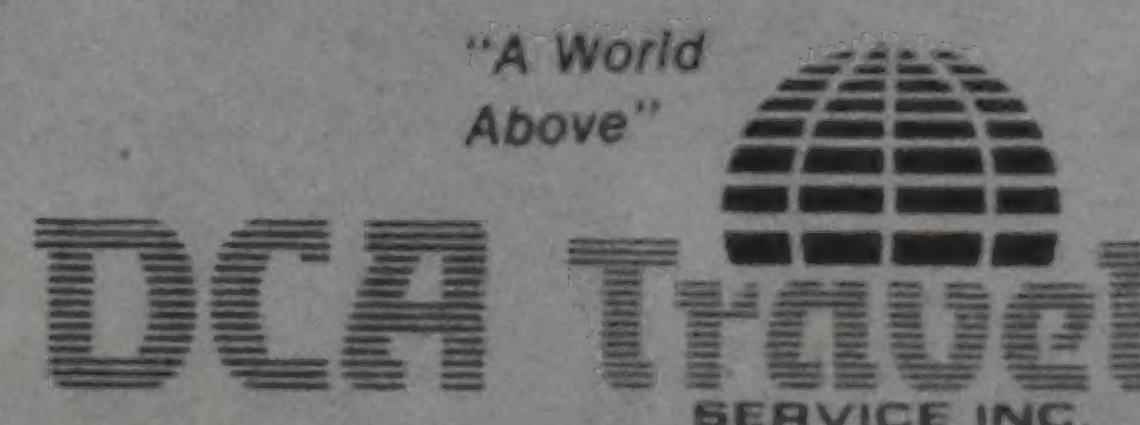
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Features

Racism in Canada: *A good tree cannot bear bad fruit*

John E. Plaatjes

The year 1989 did not start very well for North American blacks.

The fights that broke out at a high school in Nova Scotia focused attention on a 200-year co-existence between white and black that had largely been a peaceful, though segregated one. People are shocked because TV coverage has exposed the under-side of a problem which has not surfaced before. And it all started with the throwing of a snowball at a black student!

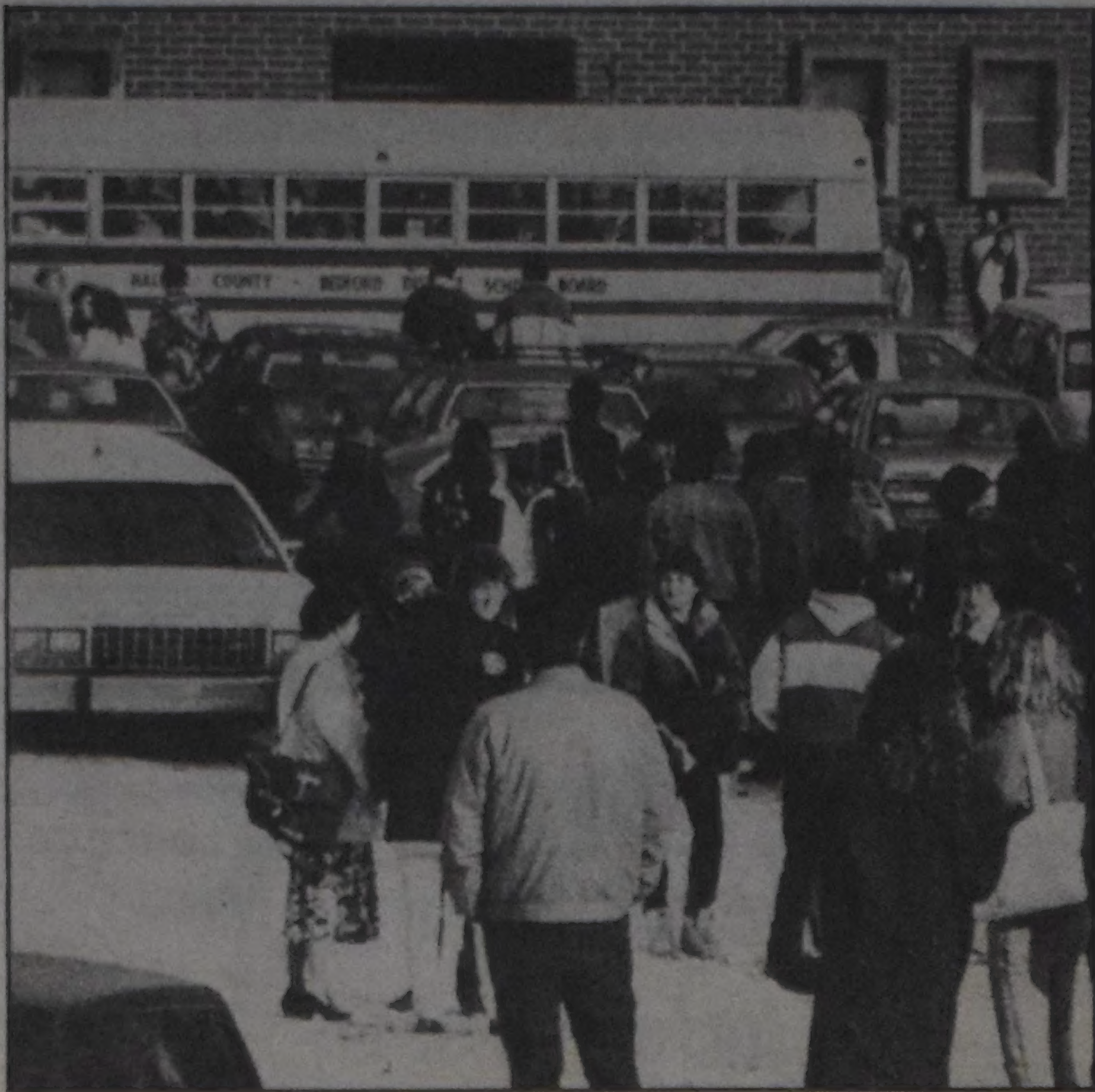


Photo: CP
School riots in Halifax.

They had voted overwhelmingly for the loser, Michael Dukakis. If John F. Kennedy could be resurrected, they'd vote him back into power. The Kennedys had always been regarded as champions for human rights.

Martin Luther King Day was declared a national holiday last year, and on Monday, January 16, Canada's black community celebrated "Martinsday" to coincide with its American counterpart that honours the memory of the man who lit the fires of the Civil Rights Movement 25 years ago. This peaceful, revolutionary movement, headed by Dr. King ("I had a dream...") helped to bring about meaningful legislative changes and long-term political advantages to blacks that had been denied them for centuries. Could the same thing happen in South Africa?

Canadians have always prided themselves on their human rights record. Compared to many countries of the world, it is an excellent one. When we arrived here just 19 years ago this March, it was a widely held assumption that no racism existed in Canada. I have not experienced it myself, though I am coloured, but I did notice its existence in many subtle forms.

Racism exists

A South African journalist who visited us in 1974 was also given the impression that Canada's human rights record was a lily-white one, and did not believe me when I said it was only a matter of time before things would liven up.

In spite of Canada's latest Charter Of Rights that John Diefenbaker created and Pierre Trudeau perfected, the estimated 600,000 blacks and other non-whites in this country have been profoundly shaken in their confidence by the late series of violent confrontations between the police and blacks. Complaints and accusations have been flung to and fro. And on a chilly January day outside the Solicitor-General's office window, one activist was heard to shout over the loudspeakers, "There's nothing chillier than racism!"

The poignant words of Dr. King, "Free at last! Free at last, Thank God Almighty, I'm free at last!" remain but a dream.

Racism is an issue that we don't like to talk about. "But it does exist," a young man said to me. "We may have rights on paper, yes, and although many blacks have attained the highest positions in the province, they are looked upon as mere token appointments by many of us, and we are not fooled."

Did he think the

appointment of Mr. Perry as Ontario's Official Guardian and Dr. Daniel Hill as Ombudsman were politically inspired? I asked him. What about the choice of Mr. Lincoln Alexander, who became Lieutenant-Governor to represent the Queen in Ontario? The latter, I reminded him, had earned his wings in the Royal Canadian Air Force in the last war, was a highly respected lawyer and city councillor for Hamilton, served on many government commissions when sent to Ottawa by white voters, etc. The man was clearly appointed on merit.

"Well," he replied, "Mr. Alexander is an exception."

There are improvements

Actually, as a minority group, Canada's blacks are doing a great job being part of the nation. By and large, they have been accepted.

Racism in Canada is not confined to a black/white situation. Canadian Indians are speaking out more loudly and frequently than in the past against centuries of wrong. Noises and voices from Quebec indicate that we haven't heard the last word yet of the measure of antipathy between English- and French-speaking peoples.

However, a redeeming feature of the existing racism in the country is that there is recourse to human rights legislation, and racism has not been entrenched in the laws of the country as it had been in South Africa.

Mercifully, 14 of these discriminatory laws have been removed from the statute books over there. What made the removal extremely painful was the fact that they had originally been given the blessing of the powerful Dutch Reformed Church, my dear old church. Their removal was resisted for a long time by hardliners among the apostles of apartheid, business groups and influential lobbyists. Small wonder that the ugly mess created by enforced apartheid came to a boil in recent years.

Without wood a fire will die out, the Bible says in Proverbs, and without demeaning words or looks there will be no kindling to start the flames of racial hatred and confrontation. Of course, a black person will be sensitive to racial slurs or injustice. So will a Chinese or Eskimo. Because wounds inflicted by racial insults are deeper somehow than other kinds of offences against the person and they take longer to heal.

It's also harder to forgive, let alone forget, a Canadian Indian told me once. The descendants of this once proud

race of peoples, no longer bear any semblance to a nation, their dreams of greatness submerged or corrupted by white civilization. They have shown remarkable tolerance in the face of conquest, whether by assimilation or segregation in "reserves." Canada has been kinder to her native peoples than her neighbour to the south, not as cruel and prejudiced against the original inhabitants as history has shown.

Avoid over-sensitivity

Some minority groups are more intolerant of abuse or prejudice than others. Can one blame blacks, whose forbears were brought to this continent against their will from the "Dark Continent," if they, after encountering prejudicial treatment, imagined or real, lash out against such? The wise Solomon reminded us that an "offended brother is more unyielding than a fortified city."

Of course, it is not Christian to be oversensitive and jump on a high horse because of the slightest provocation. The letter of James, brother of our Lord, warns us against provoking others and against partiality and prejudice. It doesn't matter who we are, we need discernment/and appreciation and understanding of the next person.

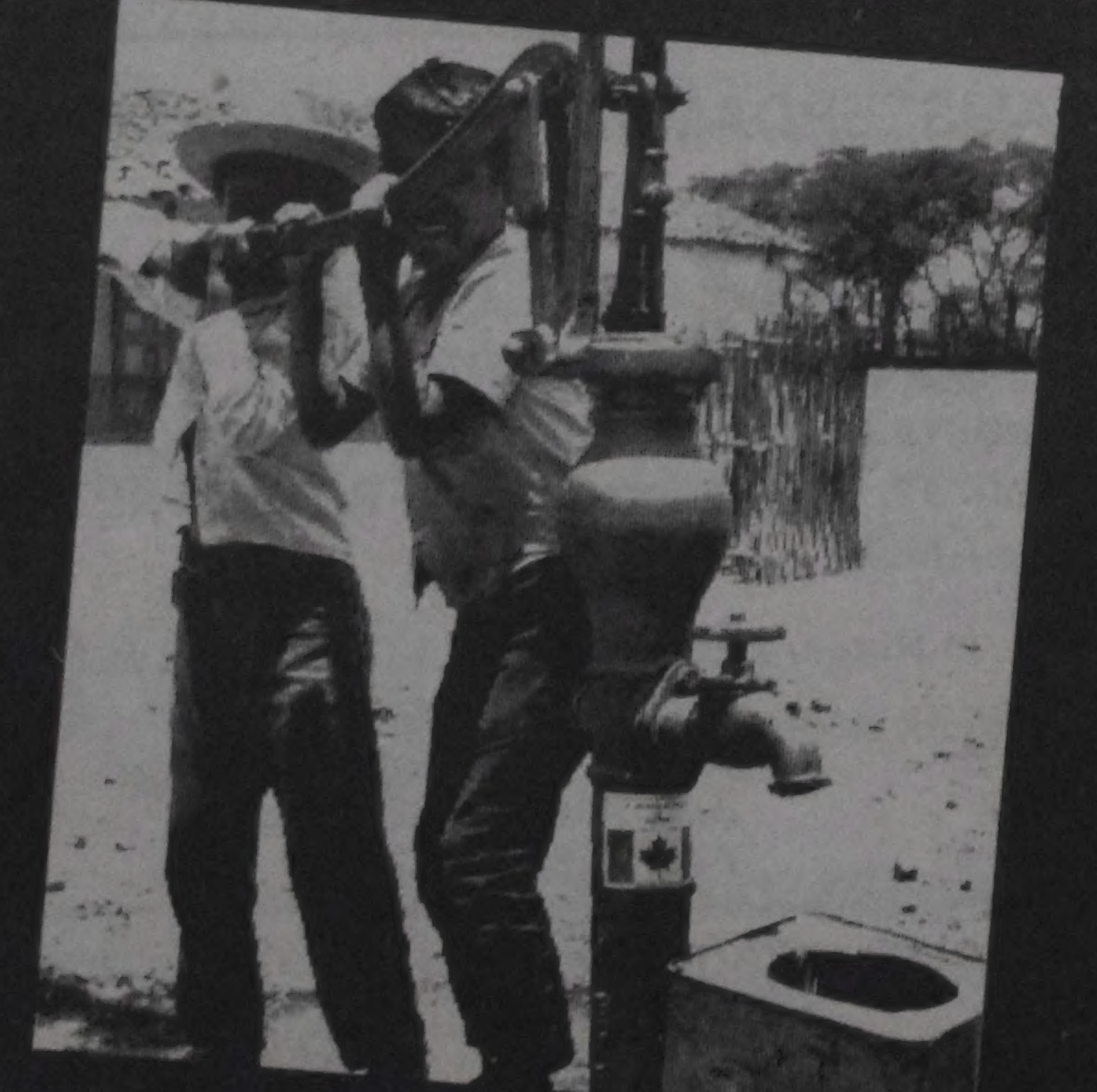
Minority groups may not be aware that they have a natural, inbuilt defensive complex. It may be that the feelings of distance, insecurity and/or inferiority may cause them to over-react in a given situation, and they should guard against it. One wrong remark or gesture, not intended to be malicious or demeaning, may be completely misinterpreted.

We could all benefit from the words of James that "everyone should be quick to listen, slow to speak and slow to become angry... for the tongue is a world of unrighteousness and can set the whole course of your life on fire." Our words, attitudes, even gestures, in the presence of others, can either bless or damn, belittle or endear, wound or heal. Unlike arrows, once shot from the bow, they cannot be recalled.

John Plaatjes lives in Mississauga, Ont.

**For
Church News
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The changing priesthood in a changing society:

Sex charges frighten Catholic priests and parishes

Paul De Groot

In St. John's, Newfoundland, they call it simply "the current crisis." The Roman Catholic Archbishop, Alphonsus Penney, declines all interview requests.

His diocese has been devastated by charges brought against five Catholic priests. Three have been charged with sexual offences against boys. Two others are serving five-year sentences for the same offence.

The repercussions of these and other recent cases (another in the Maritimes, two in Ontario, one in British Columbia, plus dozens in the United States) have been felt across the church. On the other side of the country, "it's a little dis-spiriting," says Father Eugene Cooney, rector of St. Joseph's Seminary in Edmonton.

It has put priests and bishops across the country on guard. The Canadian Conference of Catholic Bishops (CCCCB) sent an advisory bulletin to the country's bishops about how to deal with such cases, based on both civil law and the church's canon law.

Liability settlements in Canada have not reached American levels. One diocese in Louisiana has paid out more than \$7 million to settle 13 claims. One American award came to \$1.8 million. Nevertheless, the CCCCBB says some Canadian dioceses have taken out extra insurance to protect themselves against lawsuits.

New image for priests

The "current crisis" has come at a bad time for the Catholic Church. Once regarded as saints-in-waiting who knew everything there was to know about God, the church, and Christian morality, priests today are confused about their role.

Laypeople are taking over many functions formerly reserved for priests. Priests are asked to do dozens of tasks for which they feel ill-equipped. Few men are entering the priesthood, which means those who remain must often work a 100-hour week. Says one Edmonton priest, who tries to accommodate both teaching and parish responsibilities, "I'm trying to figure out which is my full-time job."

An American study, released in December by the National Federation of Priests Councils, warned of "a serious and substantial morale problem" among priests.

The image of the priest as a child-molester strikes particularly hard, because the priest has been society's highest model of sexual purity, and is identified with sexual abstinence.

Broken trust

Seattle therapist Tim Smith, who has counselled a number of priests charged with sexual offences, says pedophilia can be found in any occupational or social group, but in one respect abuse by a priest is particularly serious: it

represents betrayal by someone in whom a child often has an extraordinarily high level of trust.

"The closeness of that relationship is often very important to that child, and the trust they put in that person is much like the trust they have in their own parents," Smith said in a telephone interview.

"That disruption of the trust of a child is one of the greatest effects that we see."

Pedophiles often "groom" a child, building up an intimate, trusting relationship before initiating sex. Sometimes a priest has gained such respect and love in his community that many people simply refuse to believe, in spite of the evidence, that he is guilty.

Many parents are now trying to cope with the realization that at times they may have sent their children unwillingly to be with a molesting priest, because they were unable to "read between the lines" of their children's objections.

"You will find most child molesters to be people who get along well with children. They care about kids, and most people who see them with kids would say 'isn't that nice?'" says Margretta Dwyer, coordinator of a Minnesota treatment program for sex offenders.

"There are also people who get along well with kids and who do all these nice things and who aren't pedophiles," she said in an interview.

Dwyer said the effects on victims vary from negligible to suicide. Although most people do not like to hear it, said Dwyer, children may sometimes even enjoy sexual encounters with an adult. They may be more disturbed by the over-reaction of other adults who discover the relationship. But in many other cases, a child is permanently and deeply scarred.

Smith has a somewhat different view.

"It always leaves a scar," he said.

"It's possible to recover and have a productive life, but I've never talked to anyone yet who was able to forget being molested."

Not only do children

molested by priests exhibit the normal, wide range of psychological problems among the abused, ranging from suicide to over-eating, but they also often leave the church for good.

Early identification

Recent publicity has prompted the church to be more careful in screening candidates for the priesthood,

probing and a lot of skill, and even then you have to be looking for it."

Father James Gill, a Jesuit psychiatrist who edits the journal *Human Development*, said in an interview that most of the recent sexual charges involve priests with arrested psycho-social development. They never attain a mature sexuality, and remain sexually attracted to children.

In the past, the church would sometimes put pressure on victims and their families not to embarrass the church by pressing charges.

but sexual disorders are particularly difficult to diagnose.

"Diagnosis is a very difficult art and science," says John Loftus, director of Southdown House near Toronto, where many Canadian priests receive counselling.

Without a complete psychological analysis, including interviews and physical tests, "you might as well flip a coin," said Smith.

Dwyer said pedophilia is not easy for a psychologist to identify "without a lot of

Most of these priests are not aware they have a problem, Gill said. A skilled interviewer can occasionally identify their problem, particularly if he can get the subject to talk about their sexual fantasies. Gill has also had a few priests come for counselling after listening to one of his talks about sexuality. When Gill addresses the subject of sex with children directly, some priests with this problem have begun to recognize for the first time that it was a problem.

Problems in diagnosing pedophilia present a quandary

for church officials, not to mention Boy Scouts, Big Brothers and others. How much effort and expense should they put into identifying this relatively rare disorder, given the possibility that some offenders may still slip through?

For church officials there may be little cause for suspicion early in a priest's career.

"There aren't many children around seminaries," says Father Wilf Murchland, principal of Newman College in Edmonton.

Unlike alcoholism, for which society has in recent decades shown more sympathy, sexual deviances still bear a great stigma, and few people admit them voluntarily, Dwyer said. Furthermore, many offenders often have little sense of guilt about their activities.

Confession necessary

In the last couple of years, however, the atmosphere has changed, Dwyer said. Bishops are more likely to act quickly at the first rumor or sign of deviancy. The most substantial damage awards are based on the inaction of church officials

Continued on page 12...



Feature/News

Sex charges frighten Catholic priests and parishes

... continued from page 11.
who were aware of problems but did nothing to stop them. In some cases, offending priests were simply shifted to another parish or diocese.

"Now, when a bishop gets the least inkling of a problem, he will call people in," Dwyer said.

Bonnie Brennan, information officer for the Canadian Conference of Catholic Bishops, notes that all provinces have laws requiring anyone to report child abuse. The question could be touchy, however, in the case of a priest confessing his problem to other priests, because of the confidentiality of the confessional. But even there, he would probably be advised to seek treatment, and he could not be granted absolution for the sin unless he intended to reform.

Condition treatable

Abnormal sexual attraction

to children can be treated, say therapists, but it does not appear that the disorder can be "cured."

"In order for them to work in an environment like a parish, they would have to have a team to help them. I would never recommend that a person who has molested a child have access and trust over vulnerable youngsters," said Smith.

He said the disorder can be considered a permanent disability.

"If you have a car wreck and have your leg banged up so it will never be the same, you have to make certain allowances. You can sit around and stew about it or adapt and get on with your new limitations."

Ministry to priests

In Edmonton, Archbishop Joseph MacNeil took steps to improve the mental health of priests several years before the most recent exposures. He instituted a "Ministry to

Priests" program, encouraging priests to share with each other their struggles.

Priests now meet regularly with another priest whom they respect and trust, and have formed groups which meet monthly for social activities or spiritual retreats.

Father Thomas Kroetch, chairman of the priests council in the Archdiocese of Edmonton, credits MacNeil with being open and approachable if a priest has problems. It is not that way in every diocese, he says.

Church officials are also taking care to minister to everyone — the priest, the parish, victims and their families. In the past, the church would sometimes put pressure on victims and their families not to embarrass the church by pressing charges.

Today, said Brennan, "you try to help the priest. You try to help the victim."

Perhaps more than any other

issue, this one has brought home, to priests and their parishioners, that priests are as human as anyone.

Coping with change

Rev. Leo Floyd, chairman of the personnel committee in the Edmonton diocese, says the stories "scare people, and scare priests."

But it is just one of many challenges facing priests.

"With the demands these days, we don't have enough gifts to respond to the needs. You need to be part of a team" to adequately handle the educational, counselling, sacramental and administrative demands of a modern parish, Floyd said.

And, he adds, "if you don't have a strong prayer life, it's dead city."

"It's the healers who are often the most neglected," says Kroetch.

"Others also forget that they are wounded and may not have

the same opportunities for healing as others."

Many priests with a genuine and healthy love for children are pulling back a bit, out of fear that their affection might be misinterpreted, said Kroetch.

"You can't help but be a little concerned and cautious."

But, he said, "I'll take my lumps."

"Kids show a lot of their own needs, for love and affection. I get a lot of hugs. I'm not going to protect my neck at the expense of the needs of children."

**For
Church
news
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Published book is a team effort



Admiring the fruit of their team-work are (l-r) Robert VanderVennen, Willem Hart, Calvin Seerveld and Thom Corbett. The book is *On being Human*, written by Seerveld.

Robert VanderVennen

TORONTO — The fact that the publishing of a book requires the co-operative work of more than one person was illustrated recently when the four persons who collaborated on the new book entitled, *On Being Human*, celebrated the release of the book by having lunch together.

Calvin Seerveld of Toronto's Institute for Christian Studies (ICS) is the author of the book. The contents are revised biblical meditations on what it means to be human, meditations which he originally presented in the Netherlands at the 50th anniversary of the founding of the Society for Calvinistic Philosophy. The book contains Seerveld's own translations of the Bible passages he uses, 16 artistic illustrations, and 11 songs he

wrote or versified from the Bible.

Graphic artist Willem Hart put this all together in a book design that makes the book itself a work of art. In the course of my work in educational services at ICS I helped with editing, entered the text on computer, and found a publisher to produce the book.

The publisher of the book is the Welch Publishing Company of Burlington, Ontario. Its acquisitions editor, who handled all the book's publishing details, is Thom Corbett, a former graduate student at the Institute. The book was finished in just under two years.

On Being Human can be purchased from ICS and from local bookstores.

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With the purchase of the Hamilton District Christian High School building this year, the Immanuel Christian Reformed Church is considering leasing space to non-profit Christian organizations. The location is very accessible in the Central Mountain area, close to downtown Hamilton. Interested parties may contact:

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How grief may present a gift of life

Stan de Jong

One afternoon, hardly a month ago, a well-known St. Lawrence Seaway diver, a member of Covenant Christian Reformed Church in St. Catharines, Ont., tragically lost his life in an underwater accident. When brought to the surface of the murky Welland Canal it appeared that attempts to resuscitate him might be successful. But that evening, at 10 p.m., he died from cardiac arrest.

A Calvinist Contact subscriber living in the Toronto area grieves the loss of her 10-year-old son whose life was snuffed out after he was hit by a car on the road.

All of us hear such news regularly. They fill our hearts with sadness and grief, and we reach out to God for comfort and strength. And, yet, death can help others lead a fuller life. In the cases cited above legal consent forms had been signed to donate the deceased's vital organs to those needing them.

In the first case, it was too late. But in the second case, no less than six people benefited from the boy's vital organs, thus presenting a gift of life to the suffering.

March is "Kidney Month." This article focuses mainly on kidney disease and what is being done to alleviate the pain and suffering of its thousands of victims. They might benefit from a kidney transplant. Many of them are now waiting for a donor. Add to them the thousands of Canadians who are eagerly waiting for a heart, lung, liver or cornea.

Justin's story

Every time Justin Perry's mother hears "Happy Birthday" sung to her son, tears come to her eyes. When he was only a few months old, his kidneys failed. Today, thanks to advances in kidney treatment and research, Justin has heard the song for the sixth time.

Over the years, Justin received two unsuccessful kidney transplants. Both failed due to serious complications, including cardiac arrest, so his mom took him off the waiting list for another transplant.

Justin has now spent nearly six years on a dialysis machine. Every night he has his blood cleansed of the poisons which his kidneys can no longer filter, 12 hours every night, every day of the year. Yes, even on his birthday!

The only hope for Justin lies in a cure which, it is hoped, research will find. Fighting kidney disease is what the Kidney Foundation of Canada does.

A decade of canvassing in March

Ben VandeBrink, a lawyer from Red Deer, Alberta,

became the fourth national president of the foundation in June 1977. During his tenure, the foundation's directors, adopted an historic resolution to establish and implement "a nationwide residential education and fund-raising campaign commencing with the week of March 18, 1979, and continuing annually thereafter during March."

This year, the foundation is celebrating its 25th anniversary and plans to hold its 10th March Drive Campaign. Since 1979, the March door-to-door canvassing has brought in over \$15 million, which has been a major boost to meet the enormous demands of an ever-growing research program.

The Kidney Foundation provides patients, families and friends with emotional, educational and materials support; supports patients' rights to high-quality care and treatment; provides the public with information on kidney disease and related disorders; and is committed to supporting excellence in research and to play a leadership role in promoting organ donation.

What you should know

The foundation says one should go and see a doctor when any of the following conditions are experienced:

1. Burning or difficulty during urination.
2. More frequent urination, particularly at night.
3. Puffiness around the eyes, swelling of hands and feet, especially in children.
4. Passage of blood in urine.
5. Pain in the small back just below the ribs (not aggravated by movements).
6. High blood pressure.

Kidney disease is a major health problem in Canada today. It can strike anyone at any time and at any age. One million Canadians suffer from the disease and related disorders. Many of them don't even know they have it. Persons whose kidneys no longer function are forced daily to follow a strict and rigorous diet, not to mention endless medication. In order to cleanse their blood of toxic substances, they will have to undergo dialysis, which can take up to five hours a day, three days a week. It's a grim prospect, unless....

Transplantation can make the difference

The kidney is the most successfully transplanted of all vital organs. Every day in Canada, an average of two kidney transplants are performed. The tragedy is that hundreds are still waiting not only for kidney transplants, but a transplant of other vital organs, such as heart, lung and liver. Each day four more Canadians learn that their

kidneys have failed.

In 1986, 857 Canadians received a kidney transplant, but in 1987 that number dropped to 733 — a decrease of 17 per cent. This decrease means that many more patients, ranging in age from infants to senior citizens are spending many hours each week on dialysis. While research has dramatically improved the quality of life for patients on dialysis, a transplant is still the best treatment choice for many.

Needed: more organ donors

When Kidney Foundation

canvassers knock on your door during March, what you can do, in addition to making a gift, is to check whether you have given consent that, upon your death, vital organs may be taken from your body for the purpose of transplant.

Current legislation allows any person of legal age to volunteer for organ donation in the event of his or her death. The presence of a signed organ donor card indicating your wishes makes discussion between your doctor and your family less difficult.

Many of us, like myself, have taken care of this by signing a consent form on our driver's

licences. Kidney Foundation canvassers, no doubt, can supply you with an appropriate organ donor card, which, upon completion, should be carried in your wallet or purse at all times.

In Ontario one can write to: Organ Donor Program, Office of the Chief Coroner, 26 Grenville Street, Toronto, ON M7A 2G9.

If you wish to contact the foundation, write to: The Kidney Foundation of Canada, #555-4060 St. Catherine Street West, Montreal, PQ H3Z 2Z3.

The gift of life is yours to give.

To Remember Me

The day will come when my body will lie upon a white sheet neatly tucked under four corners of a mattress located in a hospital busily occupied with the living and the dying. At a certain moment a doctor will determine that my brain has ceased to function and that, for all intents and purposes, my life has stopped.

When that happens, do not attempt to instil artificial life into my body by the use of a machine. And don't call this my deathbed. Let it be called the Bed of Life, and let my body be taken from it to help others lead fuller lives.

Give my sight to the man who has never seen a sunrise, a baby's face or love in the eyes of a woman.

Give my heart to a person whose own heart has caused nothing but endless days of pain.

Give my blood to the teen-ager who was pulled from the wreckage of his car, so that he might live to see his grandchildren play.

Give my kidneys to one who depends on a machine to exist from week to week.

Take my bones, every muscle, every fiber and nerve in my body and find a way to make a crippled child walk.

Explore every corner of my brain. Take my cells, if necessary, and let them grow so that,

someday, a speechless boy will shout at the crack of a bat and a deaf girl will hear the sound of rain against her window.

Burn what is left of me and scatter the ashes to the winds to help the flowers grow.

If you must bury something, let it be my faults, my weaknesses and all prejudice against my fellow man.

Give my sins to the devil.

Give my soul to God.

If by chance, you wish to remember me, do it with a kind deed or word to someone who needs you.

If you do all I have asked, I will live forever.

Robert N. Test

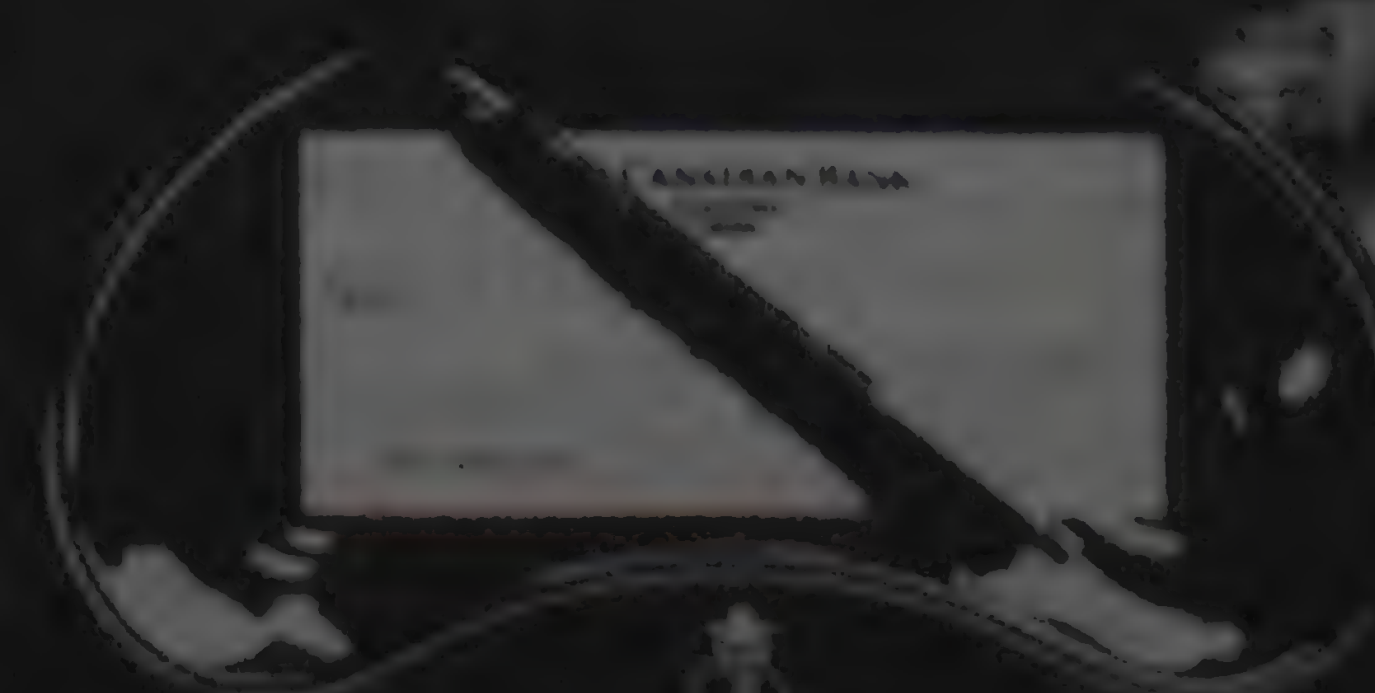
The Kidney Foundation of Canada



Please sign an organ donor card... today.

Give the greatest gift of all... the gift of life

If you can't give a kidney give the next best thing.



THE KIDNEY FOUNDATION OF CANADA

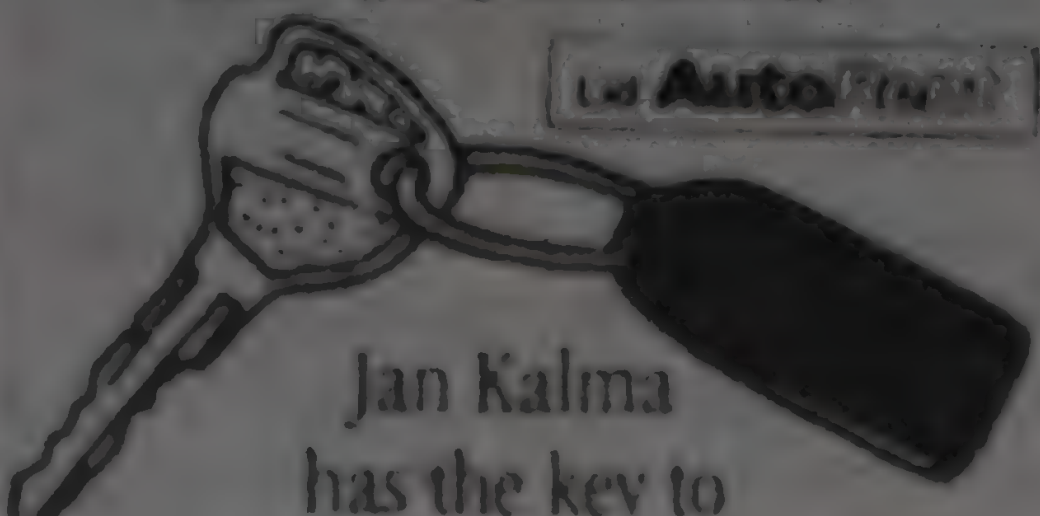

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Classified Rates	Anniversaries	Anniversaries	Anniversaries	Obituaries
<p>Births\$25.00 Marriages & Engagements\$30.00 Anniversaries\$35.00 2-column anniversaries\$60.00 Obituaries\$35.00 Notes of thanks\$25.00 Birthdays\$25.00 All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$25.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i>. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$35.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$10.00 per column inch.</p> <p>NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313</p>	<p>1954 March 18 1989 "But seek his kingdom, and all these things will be given to you as well." (Luke 12:31) With joy and thankfulness to God we are happy to announce the 35th anniversary of our parents and grandparents PETER and HINKE BROUWER (nee Altana) May the Lord continue to bless you richly as he has for the past 35 years. With much love: Sid & Carol-Ann Brouwer Matthew Ben & Jean Brouwer Michael, Laura, Jeremy, Nicholas Charlie & Flory Fluit Rebekah, Jimmy, Philip Stan & Susan Brouwer Jessica Gerald Brouwer & Bev Zandstra (girlfriend) Home address: 21 Springside Dr., Hamilton, ON L9B 1M5.</p> <p>1954 March 12 1989 With joy and thanksgiving to the Lord, we are happy to announce the 35th wedding anniversary of SIMON and BARENDINA DREISE (nee VanRooyen) "Rejoice in the Lord always." (Phil. 4:4a) It is our prayer that our Lord will continue to bless you Dad and Mom for many years to come. With thankfulness and love from your children and grandchildren: John & Dianne Dreise — Wyoming, Ont. Kasper & Martha Reinink — Ottawa, Ont. Dick & Clara Dreise — Chatham, Ont. Anita Dreise — Stratford, Ont. Donald & Yvonne Dreise — Chatham, Ont. Henry & Evelyn Dreise — Sarnia, Ont. Calvin & Anita Dreise — Acton, Ont. Andrew & Janet Dreise — Owen Sound, Ont. Simon Dreise — Chatham, Ont. Albert Dreise — Chatham, Ont. and 14 grandchildren. Home address: 258 Indian Creek Rd. E., Chatham, ON N7M 5J6.</p> <p>1964 March 7 1989 With joy and thankfulness to God, we celebrate with our parents MEL and HARRIET KLAZINGA (nee Kuperus) their 25th wedding anniversary. Dad and Mom, we pray that the Lord will bless you with many more happy years together! With love from: Jim & Julie Klazinga — Brampton Annette & Mark Vermeer — Hamilton Bryan Klazinga — Dordt College Open house will be held at their home on Saturday, Mar. 25, 1989, from 2-5 p.m. Home address: R.R.#1, Grassie, ON L0R 1M0.</p> <p>Praise God from whom all blessings flow. With joy and thanksgiving to the Lord, we are happy to announce the 55th wedding anniversary of our dear parents JAN and DINA VISSERS (nee VanNieuwenhuizen) on Mar. 21, 1989, D.V. We pray that the Lord may continue to bless and keep them. Ben & Anne — Cambridge Han & Willy — Dundas Herb & Martha — Burlington Bill & Barbara — Rockton John — Vancouver Diane & Garry — Ancaster Martin — Vancouver 20 grandchildren and two great-grandchildren. Home address: 1415 Upper Wellington St., Apt. 215, Hamilton, ON L9A 5E8.</p>	<p>1939 March 1989 The children of Peter and Claire are happy to announce the 50th wedding anniversary of their parents PETER and CLAIRE SPOELSTRA (nee Elgersma) We give thanks to God for their life together — for the life they gave to us. For 54,000 meals; tunes from Beatles to Bach; homemade mittens knitted with love and the odd sweater, too. For morning and evening Sunday services, a hundred thousand peppermints. For violin, piano, organ music; the sound of mother's voice. For seven to three, three to eleven, eleven to seven — 37 years at Stelco. For snijboontjes, strawberries, canned peaches, pears, et. al. For nine children, daughters/sons-in-law, 27 grandchildren, one great-grandchild Andrew. Thou hast given us not just enough but in such an abundance. We will hold an open house celebration of thanksgiving for these blessings on March 25, from 1-5 p.m. at: Redeemer College, 777 Hwy. #53, Ancaster, Ont. Relatives and friends of the family, past and present, are cordially invited to attend. Home address: 114 Juanita Dr., Hamilton, ON L9C 3G7.</p> <p>1954 March 12 1989 Chatham Beamsville "Rejoice in the Lord always, I will say it again, rejoice." (Phil. 4:4) With joy and thanksgiving to God for his blessings and faithfulness we will celebrate the 35th wedding anniversary of our parents and grandparents HENRY and CONNIE VANROOYEN (nee Kloostra) We pray that the Lord will continue to bless them in the years to come. Children: Eileen & Jim Eisses — Debert, N.S. Rebecca, Aaron, Matthew, Evelyn, Jacqueline Martha & John Kralt — Beamsville, Ont. Jeremy, Margaret, Richard, Tommy Henrietta & Dan Slikweert — Kitchener, Ont. Rachael, Peter, Andrew, Theodore, Daniel Liz & Dick Ormel — Jordan Station, Ont. Nicole, Brittany, Lee-Anne Joanne & Randy Linzel — Marathon, Ont. Jessica-Ray, Danielle Dirk & Tracey Van Rooyen — St. Catharines, Ont. Brianna Ralph Van Rooyen — Hamilton, Ont. Home address: R.R.#1, Maple Grove Rd., Beamsville, ON L0R 1B0.</p> <p>Aalten Terra Cotta The Netherlands Ontario 1949 March 24 1989 "I am with you and will watch over you wherever you go." (Gen. 28:15a) With happiness and gratitude, we, children and grandchildren, celebrate the 40th wedding anniversary of HENK and JOAN WESTERVELD (nee Rensink) John & Irene Westerveld — Limehouse, Ont. Nathan, Michael, Steven Herb & Michele Westerveld — Terra Cotta, Ont. Lisa, Paul, Tina Dave Westerveld — Terra Cotta, Ont. Open house will be held at their home on Friday, Mar. 24, 1989, after 2 p.m. No gifts please. Home address: R.R.#1, Terra Cotta, ON L0P 1H0.</p>	<p>Zuidhorn (ge) Listowel (Ont.) 1949 March 18 1989 "Have I not commanded you? Be strong and courageous. Do not be afraid. Do not be discouraged, for the Lord your God will be with you wherever you go." (Joshua 1:9) JOLLE and JANTJE DE VRIES (nee Pikstra) With much love from us all: Robert de Vries — Cambridge Grace & Rainer Leipscher — Kitchener Jordan, Reuben, Kevin Lynn de Vries — Stratford Jared, Darryl Emma de Vries — Toronto Louise & Randy Helmka — Kitchener Tamara, Teena, Luke Joanne & Mark Edlund — Kitchener Jonn, Adrian Dorothy & Bill Bonvanie — Kitchener Allan Alfred & Joanne de Vries — Listowel Keith Alice & Byrne Burgsma — Dungannon Harold de Vries & Kim Downey (friend) — at home Gerald Mark — at home Home address: 795 John St., Listowel, ON N4W 1B6.</p> <p>Obituaries On Feb. 10, 1989, the Lord took home to himself our dear wife, mother, grandmother and great-grandmother RUURTJE DE JONG (nee Kuipers) at the age of 81 years and one day. Her comfort in life was the words of Ps. 91:1: "He who dwells in the shelter of the most high will rest in the shadow of the Almighty." She will be missed by her husband John de Jong, her children: Trix & Chris Linzel Fred & Helen de Jong Ike & Ruth de Jong Anne & Arnold Welmers John & Rose de Jong 17 grandchildren and three great-grandchildren. Correspondence address: 7900 McLaughlin Rd., Apt. 1008, Brampton, ON L6V 3N2.</p>	<p>"I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die." (John 11:25) On Jan. 30, 1989, the Lord, in his infinite wisdom, very suddenly called to his eternal home, his child ANDY DYKSTRA at the age of 48. Dear husband of Hessa (nee Elgersma), loving father of Valerie and Rob. Son of Pieter Dykstra and the late Grace Dykstra, "Shalom Manor," Grimsby, Ont. He was our youngest brother, brother-in-law and special uncle: Gonny & Teun DeHaan — Amsterdam, the Neth. Elge & Henk Schouwink — Purmerend, the Neth. Minouk, Denise, Bastiaan Hans — Mississauga Thea & Gerard Treur — Uithoorn, the Neth. Trix & Clarence Heida — Mitchell Terry — home Peter — home Tony — Calvin College Edward — Calvin College Sonya — home Bill & Henny Dykstra — St. Catharines Peter & Jane Dykstra — St. Catharines Rick & Kathy Vriend (fiancee) — St. Catharines Larry & Miriam Hagt (fiancee) — St. Catharines Randy & Linda Vanderlee (girlfriend) — St. Catharines Raymond — home Grace — home May — home Wanita — home Sye & Jenny Dykstra — Sherkston Peter & Lisa — Sherkston Wilma — Sherkston Mary & Gordon Spiering — St. Catharines Debbie — Mississauga Caroline — home Ron & Rhonda — Beamsville Carl & Helena — Vineland Station Mark — home John & Marty Dykstra — St. Catharines Kevin — St. Catharines Jeff — St. Catharines Renee — St. Catharines Anita & Nick Veenhof — St. Catharines Derek Bruce & Vicky Dykstra — Ancaster Sandra — home Brenda & Ben Bratt (fiance) — Calvin College Mark — home Ron — home Jason — home Pete & Jane Elgersma — West Germany Bev & Jeff DeRuiter — West Germany Andrew, Steven Tom & Betty — Smithville Jason Peter — Smithville Wilma & Mike Johnson — Port Perry Mark — home Kevin — home Tina & Alex Krikke — Devlin Doug — RBC, Grand Rapids Mike — home Sandra & Bill Rempel (fiance) — home Diana — home Ralph — home Joel — home Norma & Eugene Cairra — Prince Rupert Rachel — home Leean — home We miss him because he meant so much in our lives, but we are happy that he is now with his risen Lord. Funeral service was held at Covenant Chr. Ref. Church in St. Catharines on Feb. 3, 1989. Rev. D. Tigchelaar officiated. Correspondence address: 23 Beamer Ave., St. Catharines, ON L2M 2L4.</p>
<p>Thanks Sinnema: To all who, through their prayer, letters and cards, so wonderfully upheld us in the unspeakable loss of BILL (William) SINNEMA my dear husband, our loving, caring father, we give thanks to God. You are instruments of God's care and compassion in this time of our grieving. Edith Sinnema and children: Marcia, Peter and Jan, Melisa, Chaturi, Jodie. Home address: 483 Sumar Place, Victoria, BC V9C 3E1.</p>	<p>Births DEHAAN: Pete and Grace (nee Veld) give thanks to God for the birth of their daughter, TRINA ELISE, born on Feb. 17, 1989. A little sister for Ryan and Jonathan. Third grandchild for Mr. and Mrs. Ralph Veld and ninth grandchild for Mr. and Mrs. John DeHaan. Home address: R.R.#2, Smithville, ON L0R 2A0.</p> <p>Accommodations Thinking of going to Holland? Young couple would like to exchange the use of new three bedroom home and car for same in southern Ontario, from mid-July to mid-August. We are located in the middle of Drenthe, in a village 10 minutes from Meppel and Hoozeveen. Please call (519) 576-3990 or write to: Andre & Caroliene Krale, de wilgen 22, 7958 V G Koekange, the Netherlands. (Tel: 05223-1203).</p>	<p>John & Irene Westerveld — Limehouse, Ont. Nathan, Michael, Steven Herb & Michele Westerveld — Terra Cotta, Ont. Lisa, Paul, Tina Dave Westerveld — Terra Cotta, Ont. Open house will be held at their home on Friday, Mar. 24, 1989, after 2 p.m. No gifts please. Home address: R.R.#1, Terra Cotta, ON L0P 1H0.</p>	<p>Help wanted MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.</p> <p>Experienced help wanted on dairy farm and for general farm work. Accommodation available. Jack Kaastra, R.R.#2, Springfield, ON N0L 2J0. Tel. (519) 765-4448.</p> <p>A mature person, experienced in health care, to help with light housework and care of a two-year-old. Needed Monday-Friday between 7 a.m. and 6 p.m. Applicant is also to be a companion to a 27-year-old mother of a Mississauga family. Please reply to: Calvinist Contact, File #2515, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p>	

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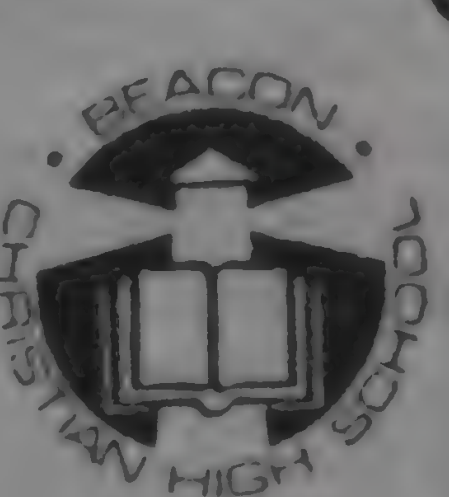

Teachers	Teachers	Teachers	Teachers	Teachers
<p>AYLMER, Ont.: Immanuel Christian School invites applications for possible openings in all grade levels. Preference will be given to applicants who possess the ability to teach in one or more of the following specialty areas: French, phys. ed. (intermediate) and special education. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p>	<p>DUNDAS, Ont.: Calvin Christian School has three definite positions for the 89/90 school year. A Grade 3 position for Sept. 1 — Nov. 30 (for a maternity leave), a Grade 6 position, and a half-time Grade 7 position as principal's relief. Send resumes to: Mr. Jack Zondag, 542 Ofield Rd. N., R.R.#2, Dundas, ON L9H 5E2. Phone (416) 627-1411.</p>	<p>LONDON, Ont.: London District Christian Secondary School invites applications for possible openings in the science/math and English areas for the 1989/90 school year. Please send your letter of application and resume to Mr. H. Kooy, Principal, London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360.</p>	<p>OTTAWA, Ont.: Ottawa Christian School is accepting applications from suitably qualified applicants for a Grade 1 position with 20 students in the class. Vacancies are anticipated in the upper elementary also. Teachers whose specialties include physical education and French are encouraged to apply. Please send applications to William Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone (613) 722-5836.</p>	<p>TERRACE: Centennial Chr. School, located in Terrace, B.C., is inviting applications for openings in K-8 for the 1989-90 school year. Centennial Chr. School, operating since 1967, with a present enrolment of 92 students, moving into new school facilities and adding a possible Grade 8 class, will make the 89-90 school year exciting and challenging. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities for teachers. For further information please contact: Frank Voogd, Principal, 3602 Sparks St., Terrace, BC V8G 2V6. Tel. (604) 635-6173.</p>
<p>BELLEVILLE, Ont.: Belleville District Christian School is in need of a primary teacher, a possible junior teacher and a possible intermediate teacher for the 1989/90 school year. Interested parties are requested to forward letters of application and resumes to: Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. (M. VanDyk, Principal (613) 962-7849).</p>	<p>FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for the following positions: a full-time Grade 1 and 2 combination classroom teacher, a possible full-time position in Grades 3 and 4, and a possible half-time special education teacher. Please contact Mr. de Jager, Principal, for application forms. John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0. Phone: (416) 643-2460.</p>	<p>MEDICINE HAT, Alta.: Medicine Hat Christian School, a dynamic and growing interdenominational school in sunny southern Alberta invites applications for a position in junior high (Grades 7-9), commencing Sept. 1989. Preference will be given to candidates whose specialties are: social studies, language arts and physical education. We also have an opening in ECS (Kindergarten) for four days per week. Interested applicants please forward resume and/or direct inquiries to: Wm. Slofstra, Principal, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2 or phone (403) 526-7192 (home) or (403) 526-3246 (school).</p>	<p>PRINCE GEORGE: Cedars Christian School situated in the centre of B.C. in the industrial city of Prince George (CSI #11) is seeking applications, one possibly for Grade 1, the other is a tentative Grade 3/4 assignment. Inquiries may be sent to: Cedars Chr. School c/o Principal, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.</p>	<p>TRENTON, Ont.: Trenton Christian School invites applications for September 1989. We anticipate a half-time opening for either Grade 1 or resource and possible openings in the junior and intermediate levels. Please send all letters of inquiry or application to: Hugo Marcus, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, ON K8V 5N3. Phone (613) 392-3600.</p>
<p>BELLEVILLE, Ont.: Quinte Christian High School has possible openings in science, computer studies, or the social sciences, and choral and instrumental music. Submit applications to the principal, 289 Pinnacle St., Belleville, ON K8N 3B3. Phone: (613) 968-7870.</p>	<p>GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for an opening in the Grade 1 class (17 students). Send inquiries and applications to Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).</p>	<p>MISSISSAUGA, Ont.: John Knox Christian School requires full-time teachers for openings in Grades 4-7 for September 1989. A Reformed world and life view is necessary. If you would like to join an enthusiastic teaching team in a growing school, please contact Lorna Keith, Principal, at (416) 822-8131 or Anne Veeneman, Education Committee, at (416) 844-6454.</p>	<p>RED DEER, Alta.: The Red Deer Christian School has possible openings for the 1989/90 school year in the following areas: Full-time Kindergarten and Grade 2 and part-time French (50 per cent). Interested individuals should direct inquiries and applications to the school at 14 McVicar St., Red Deer, AB T4N 0M2, c/o Mr. R. Duggan.</p>	<p>TORONTO, Ont.: Toronto Central Christian School invites applications for a teaching position in the Junior class (multi-Grades 3, 4 and 5). Experience, interest in an integrated curriculum approach and some French skills would be an asset. Please call G. Dekker at the school (416) 968-2036 or home (416) 466-6304 or send resume to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5.</p>
<p>BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for two teaching positions for the 1989/90 school year. The one position is in English and the other is a girls physical education/mathematics combination. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.</p>	<p>HOUSTON, B.C.: Houston Christian School, a Grade 1-10, CSI school, situated in North Central B.C., is seeking applicants for two possible openings, one for Grade 3/4, the other for Grade 5/6, with a preferred strength in language arts. Please send all applications to: H. Fritschy, Principal, Houston Christian School, Box 237, Houston, BC V0J 1Z0. Phone: (604) 845-7736.</p>	<p>NEWMARKET, Ont.: Holland Marsh District Christian School. In our caring, supportive community just north of Toronto, we need teachers for Grades 2 and 8 and possibly for other levels. Please consider these openings prayerfully for 1989/90 and address any inquiries and applications to: Corrie Bootsma, Vice-Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Tel. (416) 775-3701.</p>	<p>RIMBEY, Alta: The Rimbey Chr. School, situated in beautiful central Alberta is in need of an elementary teacher or junior high teacher. Please send resume to: Henry Vandermeer, Principal, Rimbey Chr. School, Box 1305, Rimbey, AB, P0C 2J0.</p>	<p>WOODSTOCK, Ont.: John Knox Christian School. We have possible openings in the primary and intermediate divisions. Please direct your inquiries and resume to: R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Drive, P.O. Box 243, Woodstock, ON N4S 7W8. Phone school (519) 539-1492 or home (519) 539-2117.</p>
<p>BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings at all levels for the 1989/90 school year. Please send resume to: Ike Witteveen, Principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p>	<p>JARVIS, Ont.: Jarvis District Christian School invites applications for Grade 2 and 6 as well as for two possible vacancies at the Junior level. An interest in and an ability to teach French, art, music or industrial arts would be an asset. Now in its 35th year, JDGS anticipates an enrolment of 245 pupils in 10 classrooms for 1989/90. Those interested in joining a friendly and enthusiastic staff and a supportive community please send applications and related materials to Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. (519) 587-4444 — school (519) 587-5374 — home.</p>	<p>ORANGEVILLE, Ont.: Orangeville Christian School is accepting applications from qualified teachers for openings in Kindergarten, Grade 1/2 and Grade 5/6 or 7/8. Specialties in French and/or music are desirable. We are a growing interdenominational school located in the scenic Caledon hills region, within easy reach of Toronto. Phone or write: Arend Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6. Ph. (519) 941-3381.</p>	<p>REXDALE, Ont.: Timothy Christian School, for the 1989/90 year, will have probable openings in the primary and senior levels as well as a full-time remedial position. Ability to teach French at the senior level will be a great asset. Qualified applicants are invited to send a resume to: Mr. G. Postma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone (416) 741-5770.</p>	<p>Real Estate</p>
<p>BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the Junior and Intermediate divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.</p>	<p>KITCHENER, Ont.: Laurentian Hills Christian School. We have a definite opening for a teacher in the primary grades and a possible opening for a part-time principal's relief teacher (40 per cent) who must be able to teach French. Please submit applications/ resume to Luke Janssen, Principal, Laurentian Hills Christian School, 11 Laurentian Dr., Kitchener, ON N2E 1C1.</p>	<p>ORILLIA, Ont.: Orillia Christian School invites applications for possible positions in the primary and intermediate grades, commencing September 1989. Strengths in music and/or French would be an asset. Orillia Christian School is an interdenominational school with 143 students and eight teachers. Please forward resume and/or inquiries to: Mr. George Kamphuis, Principal, Orillia Christian School, Box 862, Orillia, ON L3V 1G6. Tel.: (705) 326-0532.</p>	<p>SEBRINGVILLE: Stratford District Christian School. Our school is expanding! We have need of a Grade 3/4 teacher, beginning September 1989. At present 17 students will be in this combination class. Come to Festival City to begin or continue your teaching career. Please include all relevant material with your letter of application and send it to: Peter C. Van Manen, Principal, Stratford District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0.</p>	<p>200 ACRES, 175 workable, tiled steel-clad dairy barn, 30 ties. Second barn set up for beef; four-bedroom modern home recently renovated, with new addition, new wiring, 200 amp service. 150 ACRES, steel-clad newer barn, 40' x 240', two silos presently used for horses, can easily be converted for dairy beef or hogs; two houses. 92 ACRES on paved road. Barn set up for cattle and hogs; newer shed. Three-bedroom modern home, priced to sell. 40 ACRES bare land with river running through property, ideal building site, located next to golf course. We have other properties available. For further information give us a call:</p>
<p>COTTAM, Ont.: The Emmanuel Christian Academy of Cottam may have possible openings in the junior and intermediate classes. There may also be an opening for a half-time special education teacher. Please send your inquiries or letter of application to: Jeremy Van Duyvendyk, Principal, Box 220, Cottam, ON N0R 1B0. Phone (519) 839-4874.</p>	<p>LACOMBE, Alta: Lacombe Christian School (K-9), a school with 290 students, is accepting applications for openings in the elementary grades for the 1989/90 school year. Contact: W. van Deventer, Principal, Lacombe Christian School, Box 1749, Lacombe, AB T0C 1S0, Canada. Phone: (403) 782-6938.</p>	<p>OTTAWA, Ont.: Redeemer Christian High School. Qualified committed Christian teachers required to teach combinations of mathematics, French, senior geography, English and Bible. Full or part-time. Excellent benefits with salary above OACS grid. Send resume to: D. Maggs, Principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, ON K1Z 5Z8.</p>	<p>SURREY, B.C.: Fraser Valley Christian High School has possible openings in the areas of: special education, physical education and Bible for the 1989/90 school year. Interested teachers should apply to: Al Boerema, Fraser Valley Christian High School, 15363-92nd Ave., Surrey, BC V3R 1C3.</p>	<p>P.H. Hiller Realty Ltd. 935 Main St. West Listowel, ON N4W 3G7 Phone: Office (519) 291-1544 or home (519) 291-1709 Helen Cullen</p>
<p>DRAYTON, Ont.: Calvin Christian School has an opening for Grade 1 for the 1989/90 school year. Due to maternity leave, we also need a Grade 3 teacher from Sept. 1 — Dec. 31, 1989. (There is a possibility of this becoming a full-time position.) The ability to teach French in both positions is a requirement. Please send requests for application forms to: Mr. A.J. Vanderstoep, Principal, Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone (519) 838-2935 (school).</p>	<p>LEDUC, Alta.: Covenant Christian School invites applications for the 1989/90 school year. Possible openings include Kindergarten, resource room, and the intermediate grades. Applicants for Kindergarten must hold an Alberta ECS certificate by September 1989. Direct inquiries to Lloyd Den Boer, Principal, Box 3827, Leduc, AB T9E 6M7.</p>			<p>For Sale</p>
				<p>For sale: Mobile home. 12' x 42'. Bradenton, Florida. Excellent condition. Vinyl siding, livingroom, kitchen, two bedrooms, bathroom, baseboard heating, all furnished, all electric, sleeps six, carport and tool shed. Adult park. Price negotiable. Please call after 6 p.m.: (813) 753-2805.</p>

Classified

Teachers ST. THOMAS, Ont.: Ebenezer Christian School has a possible opening for a Grade 2 & 3 combination beginning September 1989. An interest and ability to teach French would be an asset. Interested applicants please send a resume or letters of inquiry to Mr. Tony De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7.	For Rent Want to rent a car while in Holland?  Jan Kalma has the key to all forms of car rentals Will deliver car to Amsterdam airport if desired.  jan kalma De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324	Teachers Calvin Christian School, Hamilton invites applications for the following positions effective September 1989 Grade 1/2, Grade 2, and Grade 7/8 and part-time special education (60%) C.C.S. has served the Christian community of the greater Hamilton area since 1952 and anticipates an enrolment of 375 students for the coming school year. If you would like to join a dynamic teaching team offering quality Christian education, please send your resume to: Mr. A. Ben Harsevoort, Principal Calvin Christian School 547 West 5th Street, Hamilton, ON L9C 3P7 Phone: (416) 338-2645	Teachers	Vacations LANG'S RESORT Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308
Accommodation Young man, working in Etobicoke, needs apartment as soon as possible. Please call Mike at (416) 643-1628.	Teachers	Teachers		

Brantford Christian School
invites applications for full-time teachers for the school year 1989/90 as follows:
— Kindergarten (3 days a week)
— Primary grades
— Upper elementary (possible opening)
Ability to teach French would be considered an asset. Brantford is a community with affordable housing and is only a 15-20 min. drive to Redeemer College or Hamilton.
Please forward resume to:
Mr. C. VanderVeen, Principal
Brantford Christian School
7 Calvin St., Brantford, ON N3S 3E4
Phone: (519) 752-0433 (school) or (519) 752-4100 (home)

Smithville Christian High School
invites applications for one definite and three possible teaching positions for the 1989/90 school year. The vacancy exists in Bible and art, with combinations of courses in physical education, geography, family studies, science, math, English and drama for the three possible positions.
We are specifically interested in a teacher who is able to teach courses at the basic level.
Please send all inquiries and resumes to:
M.B. Strooboscher, Principal
Smithville Christian High School
Box 310, Smithville, ON L0R 2A0
Phone (416) 957-3255



Association for Christian Education of St. Catharines
Providing Christian education for 260 Christian families in the Niagara Peninsula, the Association for Christian Education invites applications from teachers for the following openings for September, 1989.

Elementary campus on Scott Street grades K-8 requires:
* Primary/Kindergarten teacher (half-time)
* Primary and Junior teachers

Secondary campus on O'Malley Drive grades 9-12 requires:
* Science teacher (chemistry, biology)

Send applications or inquiries to:

Henry Kater, Principal
Beacon Chr. High School
2 O'Malley Dr.
St. Catharines, ON
L2N 6N7 (416) 937-7411

Jim Vreugdenhil, Principal
Calvin Mem. Chr. School
300 Scott St.
St. Catharines, ON
L2N 1J3 (416) 937-6302

Toronto District Christian High School
invites applications for definite openings in Science, mathematics and English and for possible openings in Physical and Health Education, Accounting, History and Music
Please send a complete resume to:
Mr. W. Barneveld, Principal
7900 Kipling Ave., Woodbridge, ON L4L 1Z5
Phone (416) 851-1772

Regional Teacher Interview Day
Knox Christian School
in Bowmanville, Ontario, is hosting a **Regional Teacher Interview Day** for various Christian schools located in the rapidly growing greater Durham region east of Toronto on **Saturday, April 1.**

Interested applicants for any of the following positions, please submit letters of application and resumes directly to the schools involved before March 24 and indicate whether or not you are available for this interview date.

Knox Christian — Bowmanville
... has a definite opening for a junior or intermediate level teacher with the ability to teach French to the upper grades.
Principal: William M. Helmus (416) 623-5871
R.R. 1, Scugog St., Bowmanville, ON L1C 3K2

Durham Christian High — Bowmanville
... seeks applications for two full-time positions:
1) English
2) Math and Girls Phys. Ed.
Principal: Ren Siebenga (416) 623-5940
R.R. 1, Scugog St., Bowmanville, ON L1C 3K2

Immanuel Christian — Oshawa
... has a possible opening for a Grade 5/6 teacher, preference will be given to applicants with special ability and interest in Phys. Ed.
... a possible opening for a Grade 4 teacher.
... a possible part-time opening for Special Education & Remedial.
Principal: Jim Rooks (416) 728-9071
849 Rossland Rd. W., Oshawa, ON L1H 7K4

Rhema Christian — Peterborough
... has a definite opening in the primary grades.
... a possible opening in Grade 7/8, preference will be given to applicants with strength in French.
Principal: Ray Hendriks (705) 743-1400
3195 Parkhill Rd. E., Peterborough, ON K9L 1B8

Scugog Christian — Port Perry
... seeks applications for a teaching principal, with a Grade 5/6 class as the teaching assignment.
... has a definite opening for a Grade 1/2 teacher.
Board Chairman: George Eenling (416) 985-0562
6 Mary St., Prince Albert, ON L0B 1P0

For Calendar of Events and Crossword Puzzle see next week's issue

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____

Name: _____

New Address: _____

City: _____

Prov.: _____

Code: _____

mail to:
CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Classified/Events

(Teachers, accommodation, Help wanted)

SUMMER HOUSING AVAILABLE AT REDEEMER COLLEGE

From May 15 — August 15, 1989

Single room: \$20.00 per person
Double room: \$16.00 per person (two sharing one room)
Entire four-bedroom townhouse:
\$50.00 per night for two people
\$10.00 per person over the age of 16
\$5.00 per person 15 and under
Cont. breakfast available at 8:00 a.m. — \$3.50/person

Monthly and weekly rates available upon request.
Call:

L. Janssens, Redeemer College
(416) 648-2131

WELLANDPORT CALVINISTIC CHRISTIAN SCHOOL SOCIETY operating Smithville Christian School & Wellandport Christian School (combined enrolment of 370)

Invites applications for the following possible openings:

Smithville Christian School (125 students)

- * part-time French 25%
- * principal's relief 30%
(above 2 can be combined)
- * primary teacher
(ability to teach French an asset)

Forward letters of application to:

Mr. B. VanHoffen, principal
Smithville Christian School
Townline Road
Smithville, Ontario LOR 2A0
phone (416) 957-7796

Wellandport Christian School (245 students)

- * Grade 3 position
(those with expertise in French, Art, Phys.Ed.
or Music are encouraged to apply.)

Forward letters of application to:

Mr. Wm. J. Thies, principal
Wellandport Christian School
Wellandport, Ontario LOR 2J0
phone: (416) 386-6272

Stouffville Christian School

requires teachers for the primary, junior and intermediate divisions for the 1989/90 school year.

Please send resume to:

Mr. Wallace Robinson, Principal
Stouffville Christian School
R.R.#3, Claremont, ON L0H 1E0
Phone (416) 640-3297

Calvin Christian School Society

of Chatham, operating

Calvin Christian Elementary School

and

Chatham District Christian Secondary School

invites applications for:

Secondary school: history, science (biology concentration), French and guidance

Elementary school: Grade 5, upper elementary and vice-principal

(Majors in P.E., music and French especially encouraged to apply.)

We are seeking creative, dynamic, Christian teachers to join our team. If you are committed to excellence in education for service in Christ's Kingdom, we are interested in you. Come to a friendly community, where you will find affordable housing.

Fred Spoelstra, Principal
Chatham District Christian Secondary School
90 Park Ave. E., Chatham, ON N7M 3V4
Phone: (519) 352-4591

Rick Klooster, Principal
Calvin Christian School
72 Tissiman St., Chatham, ON N7M 4G5
Phone: (519) 352-4980

The Committee of Concerned Members (Niagara Chapter)

invites the public to hear Rev. Ed Knott from Grand Rapids, Mich., to speak on

"The reason for our concern in the CRC"

March 30, 1989, at the Bethany CRC, Fenwick, and
March 31, 1989, at the CRC, Springdale, Ont.

Both meetings start at 8 p.m.

Youth worker wanted

Established church requires a self-motivated, committed Christian youth worker for a half-time position starting in September 1989. Resumes may be sent to Mr. W. Griffioen, c/o Christian Reformed Church of New Westminster, 8255-13th Ave., Burnaby, BC V3N 2G6.

Construction / Landscaping

Full-time opportunity available for versatile, hard-working, self-motivated person with interest in landscaping. Duties to include soil preparation, equipment operator, sodding, seeding, planting trees, shrubs, flower beds, fencing, etc. Must have driver's licence and be capable of working with minimal supervision.

Transportation available from Acton (most of work in Toronto-Mississauga area).

Approx. 50 hours per week, Monday to Friday (occasional Saturday, no Sunday).

Wages negotiable, depending on experience. Can begin immediately with parent construction company.

Tel. (evenings) (519) 843-6936
for more information and interviews



Shalom Manor

home for the aged

has position available for

activity department in the morning
administration in the afternoon

approx. 40 hours per week. Some evenings and weekends may be required. Applicants should be able to speak English and Dutch. Good English grammar and working knowledge of a computer (IBM) is a requirement. Closing date March 20, 1989.

Send resume to:

H. John Kamphuis
12 Bartlett Ave., Grimsby, ON L3M 4N5
Phone: (416) 945-9631

Christian Farmers Federation of Alberta

invites applications for a

Research and Policy Co-ordinator

Responsibilities include co-ordinating Federation efforts in research and policy development, public affairs and membership development.

Qualifications: Working knowledge of agricultural issues, excellent communication ability (both written and oral), strong analytical and interpersonal skills and commitment to forwarding the Federation's goals and purposes.

Salary commensurate with experience and CFFA's salary grid. Job description available.

Please submit letter of application, resume and references by March 17, 1989, to:

CFFA, Gus Polman
10766-97 Street
Edmonton, Alberta
T5H 2M1
(403) 428-6981

Help wanted

Reliable person or couple for dairy farm (near Belleville). Room and board or house available. Experience necessary. Call (613) 969-1478 or write to: Bellstar Farms, R.R.#1, Corbyville, ON K0K 1V0.

Help wanted on a dairy farm in Smithville. Milking experience essential. Call Cor Van Dorp at (416) 957-3087.

Church news

Christian Reformed Church

Called

— to Holland Marsh, Ont.,
Rev. Siebren A. Van Daalen of
Taber, Alta.

Declined

— to Waterloo, Ont., Rev. Ken
Baker of Immanuel, Hamilton,
Ont.

Canadian Reformed Church

Called

— to Edmonton, Alta., Rev.
G. Wieske of Lincoln, Ont.

Declined

— to Fergus, Ont., to Grand
Valley, Ont., Rev. B.J.
Berends of Smithers, B.C.

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vision

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Calvinist Contact.

Here is my cheque for:

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Address

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Calvinist Contact

261 MARTINDALE ROAD
UNIT 4
ST. CATHARINES, ON
L2W 1A1

Dutch

Vinden wij het een vervlakking van waarden?

John G. Laros

Meer en meer lezen wij in berichten uit ons vroegere Vaderland, dat er beslist een verschuiving van waarden en opvattingen is ontstaan.

Nog niet zo lang geleden lazen wij in een of ander Nederlands blad, dat de weduwe van de landverrader M.M. Rost van Tonningen volkomen in haar recht was om het pensioen van haar gewezen echtgenoot te ontvangen.

Voor hen die met de oorlogsperiode van onze Nederlandse geschiedenis niet op de hoogte zijn, zal ik een verklaring geven.

M.M. Rost van Tonningen was in de oorlogsjaren een Bankier en lid van de NSB (de Nationaal Socialistische Beweging).

Hij werd in 1941 door de door de Duitsers benoemde Rijkscommissaris voor de bezette Nederlandse gebieden, Dr. A. Seys Inquart, benoemd tot Directeur van de Nederlandse Bank, en behield die post tot het einde van de

oorlog. Bij het eindigen van de oorlog werd hij geïrresteerd wegens landverraad, en tijdens zijn gevangenschap zag hij kans om zelfmoord te plegen en zo zijn gerechtelijke straf te ontlopen.

Zijn echtgenote, die ook lid van de NSB was, kreeg onlangs zijn pensioen, iets wat als Directeur van de Nederlandse Bank geen kleinigheid was. Natuurlijk kwam daar van verschillende kanten protest over, maar ondanks dat werd haar verzoek om dat pensioen ontvankelijk verklaard, en kan zij nu ruim leven van de vruchten van de misdaad.

En nu een tegenhanger van dit geval. Wij kennen hier in Canada een 83-jaar oude heer, die op 35-jarige leeftijd de veiligheid van Canada opgaf om dienst te nemen bij de Nederlandse Strijdkrachten in Engeland. Door zijn goede werk en kwaliteiten werd deze heer bevorderd tot Sergt. Majoor bij het Nederlandse Leger, nl. de Prinses Irene Brigade. Met dat onderdeel

kwam hij over naar Frankrijk en met dat onderdeel vocht hij in Frankrijk, België en Nederland. Hij zette dus zijn leven op het spel, terwijl het voor hem niet zo moeilijk was geweest om te vergeten, dat eenmaal zijn wieg had gestaan in dat landje aan de andere zijde van de Oceaan. Maar hij vond het noodzakelijk dat ook hij zijn steentje bijdroeg aan de bevrijding van Nederland, zijn vroegere Vaderland.

Deze oude heer moet nu leven van de Sociale Voorzieningen die dit land heeft en die nu niet bepaald hoog te noemen zijn. Op zijn verzoek om pensioen voor de tijd, doorgebracht in oorlogsdienst, werd hem medegedeeld, dat hij daarvoor niet in aanmerking kwam, want hij kwam een paar weken tekort op de vereiste diensttijd.

En dat, terwijl mevr. Rost van Tonningen gerechtigd werd bevonden om het pensioen te ontvangen dat verkregen was uit landverraad en misdaad.

Het is derhalve geen wonder,

dat de in Canada vertoevende gewezen Nederlanders verbitterd raken over zulk een behandeling. En deze verbittering wordt steeds meer duidelijk, wanneer wij nagaan, dat er weer twee oorlogsmisdadigers zijn vrijgelaten, omdat men het zo "ONMENSELIJK" acht dat men hen na al die jaren nog gevangen houdt.

Persoonlijk kan ik mijzelf heel goed voorstellen, dat men in Holland demonstreert tegen zulk een optreden van de regering, want ergens moet men toch zijn opgekropte ergernis kwijt. En zij die demonstreren vinden het besluit van de regering i.v.m. de vrijlating van de oorlogsmisdadigers een steek in de rug, en zeer zeker zij, die ooggetuige waren van het martelen van hun familieleden.

Natuurlijk weten wij wel dat al dat demonstreren niets helpt, dat helpt alleen maar wanneer dienstplichtige militairen kamperen op het Binnenhof, om te klagen over de strakke

discipline in het leger, want in zo'n geval geeft men wel toe.

Maar al die dingen geven toch wel te denken en als wij goed daarover nadenken komen wij tot de conclusie, dat zij die aan de goede kant vochten, en zich hebben ingezet voor de bevrijding van Nederland, vergeten moeten worden en zij die aan de verkeerde kant stonden zullen wij moeten steunen.

Spoedig zullen wij zien, dat de Indie-weigeraars ook nog in hun eer hersteld worden. En de volgende stap zal dan zijn dat wij hen zullen moeten betalen voor de jaren dat zij ondergedoken waren.

Kind

Mijn moeder was thuis als ik hollend uit school kwam ze had chocolademelk, een sprits en de vraag "Hoe is het gegaan met je taal en je rekenen? hoe was het vandaag?" Ik dronk van de melk en begon te vertellen ze luisterde, breide aan een trui, keek je aan, ze was er altijd, 'k vond het toen niets bijzonders nu blijf ik daar wel eens verwonderd bij staan ...

Mijn vader zong zacht bij 't verwisselen van banden ik speelde op zolder en luisterde er naar, de wereld was groot- en vertrouwd en geborgen, 'k verlang er soms naar. Hij droeg overalls, van die blauwe, die stugge hij had vuile handen en lachte gulbreed, er zijn van die dagen dat 'k aan hem moet denken zijn voetstap, zijn warmte die 'k nimmer vergeet ...

We zaten aan tafel ontspannen te eten 't getik van de vorken, 'k herinner 't me wel het licht van de lamp scheen op onze gezichten en steeds ging de bel ... Mijn vader liep wonderlijk snel naar beneden mijn moeder keek stil, 't was de zoveelste keer zijn eten werd koud, maar dat had je met zaken ik zie dat tafereel in gedachten soms weer ...

En 's avonds dan ging ik zo zorgeloos slapen, mijn moeder kwam kijken, ze stopte me in ze lachte ... misschien was die liefde van vroeger een stevig begin om vrij uit te groeien, spontaan, onbelemmerd een moeder die thuis is, een vader die lacht dat is waar ieder kind overal ter wereld zonder het te weten, verlangend op wacht ...

Margreet van Hoorn

WINKEL VERSTANDIG: HET LOONT DE MOEITE!

WEES EEN GOED GEÏNFORMEERDE CONSUMENT OVER DATGENE WAT U KOOPT.

De consument kan in Ontario kiezen uit een grote selectie van goederen en diensten. En aangezien de keuze groter wordt, wordt ook de behoefte groter om beter geïnformeerd te zijn.

Ontario heeft vele wetten, inclusief de Consumer Protection Act, om u te helpen verzekeren dat u eerlijk wordt behandeld.

Toch moet goede wettelijke bescherming voor de consument gelijk staan aan de individuele verantwoordelijkheid.

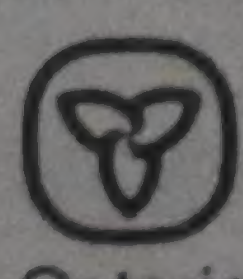
Vele mensen beschouwen winkelen niet als een aangeleerd vak, maar men

kan een goed ingelichte consument zijn door altijd de goede vragen te stellen, vergelijkend te winkelen en de rekening te bestuderen voordat men hem tekent.

Wees er zeker van dat u voor de aanschaf op de hoogte bent met het kunnen teruggeven of inwisselen van uw gekochte producten, evenals de garantie van het product, en voor het geval u een auto koopt, let u er vooral op dat u een schriftelijke garantie krijgt.

De rechten en verantwoordelijkheden van de klant gaan hand in hand met zijn of haar informatie.

WINKEL VERSTANDIG: HET LOONT DE MOEITE!



Ontario

Ministry of
Consumer and
Commercial
Relations

William Wrye
Minister

Ministerie
van
Consumenten
en Commerce

Persoverzicht

Carl D. Tuyl



Spiegel, spiegel aan de wand, wie is de baas in het Liberale land? Chretien, Martin of Turner. Wie deelt nu eigenlijk de lakens uit? Het staat nog te bezien wiens haan koning gaat kraaien. De algemene verwachting is dat Mr. Turner zal aftreden als fraktie-voorzitter en leider van de Liberale Partij. Martin en Chretien ontkennen heftig dat ze bezig zijn zichzelf aan te bevelen voor de positie, maar dat is lariekoek met gekleurde suiker. Martin is voor een radicale ommekeer — herziening van het Meech Lake Accord and goedkeuring van het handelsverdrag. Dwars tegen de traditionele Liberale draad in. Chretien houdt zich meer in het beproefde politieke pad.

★★★★

Edele Eduards beslissing is aanstaande, en als u dit leest is 't waarschijnlijk al bekend of onze rooswater socialisten een nieuwe leider zullen moeten gaan kiezen. Edele Eduard stelde nogal teleur in de laatste verkiezingen. Er waren hoge verwachtingen, maar het eindresultaat was huilen met de lamp vasthouden, en Eduard plukt daar nu de wrange politieke vruchten van. De overwinning heeft vele vaders, maar verlies is een wees.

★★★★

Onze Minister van Financiën zit te broeden op de begroting als een kip op eieren. VIA Rail zou graag een nogal vette subsidie willen ontvangen om ons steeds verouderende spoorwegstelsel weer wat in moderne banen te leiden. Een supersnelle inter-city — Montreal, Toronto, Ottawa — staat op het verlanglijstje tegen het zachte prijsje van drie biljoen dollars. Zou Minister Michael Wilson slaappilletjes innemen?

De "Grijze Brigade," 300.000 leden van de verenigde bejaarden van Ontario gaan het premier Peterson en zijn regering lastig maken in verband met de stijging in prijs van autoverzekering, die hier in Ontario zo hoog wordt als de "spaceneedle" in Calgary.

★★★★

En in Winnipeg komt Canada's eerste gokpaleis, met applaus van de regering daar. Men hoopt dat de gokwinst een deuk zal maken in Manitoba's stijgende ziektekosten. Het is gebleken dat zulke ondernemingen ook veel criminele elementen aantrekken. Misschien denkt Bonnie Mitchelson, Manitoba's gokminister, wel dat het in Winnipeg te koud is voor de Mafia.

★★★★

De Yukon burgerij wilde nog geen afscheid nemen van haar NDP regering die in de verkiezing daar een twee-zetel meerderheid behaalde. Troost voor Eduard, en geen werkeloosheid voor Tony Penikett, de NDP leider in de Yukon.

Een juffrouw, die nogal aardig diep in het glaasje had gekeken, ontdekte, na bijgekomen te zijn van een kater zo groot als een olifant, dat ze getrouwd was. De bruidegom was iemand die voor een dag uit de bak gelaten was en de "plechtigheid" vond plaats aan de voet van de rollercoaster in de West Edmonton Mall: die het echtpaar besteedde bij wijze van huwelijksreis. Een rechter in Victoria, B.C. annuleerde het huwelijk tot grote blijdschap van de bruid. De bruidegom zit weer als vrijgezel in de bak.

★★★★

De begrafenis van de Japanse keizer duurde dertien uur. De mensen die klagen over een preek van vijfen-twintig minuten weten niet wat een lange dienst is. President Bush maakte gebruik van de begrafenis om even over te wippen naar Beijing, dat je op straffe van tweehonderd strafregels nooit meer Peking mag noemen. President Bush praatte wat met de vier-en-tachtig-jarige premier van China, die blijkbaar niet in de

VUT wil.

★★★★

Glasnost verschuift de diplomatieke landschappen als een aardbeving in een winkel van theekopjes. Er is toenadering tussen Rusland en China, en Amerika wil niet buiten spel komen te staan. Rusland begint ook een veel grotere rol te spelen in het Midden-Oosten, Gorbachev weet dan misschien niet hoe hij de burgers van Moskou van toiletpapier en tandenpoets kan voorzien, maar als het op buitenlandse politiek aankomt is hij geen doetje. Rusland begint zich te laten gelden als een naar vrede strevende macht. Sceptici op het gebied van de politiek beweren dat Ruslands streven naar vrede meer te maken heeft met het gebrek aan toiletpapier dan met een gekalmeerde Russische beer.

★★★★

De wereld ziet in spanning toe hoe het zal gaan in Kampuchea waar Vietnam zich teruggetrokken heeft. De moordlustige, bloeddorstige Khmer Rouge is in een militaire

positie om de macht over te nemen. Een vredeskonferentie in Jakarta leverde nog niet veel resultaten op.

Jakarta, ... zelfs het schrijven van die stadsnaam roept herinneringen bij me op, en brengt heerlijke geuren in mijn neus. De paarl van het Oosten

★★★★

Het kan verkeren: er zijn verkiezingen in Moskou met meer dan één kandidaat op het stembriefje, Hollandse legerrekruten mogen nu lang haar en oorbellens dragen, Canadese dames slepen rond met machinegeweren, een reep chocola kost meer dan een kilo biefstuk veertig jaar geleden, en mijn maandsalaris is nu precies gelijk aan mijn eerste jaarsalaris: ... Breero had gelijk!

Carl Tuyl is predikant van de First Christian Reformed Church te Kingston, Ont.

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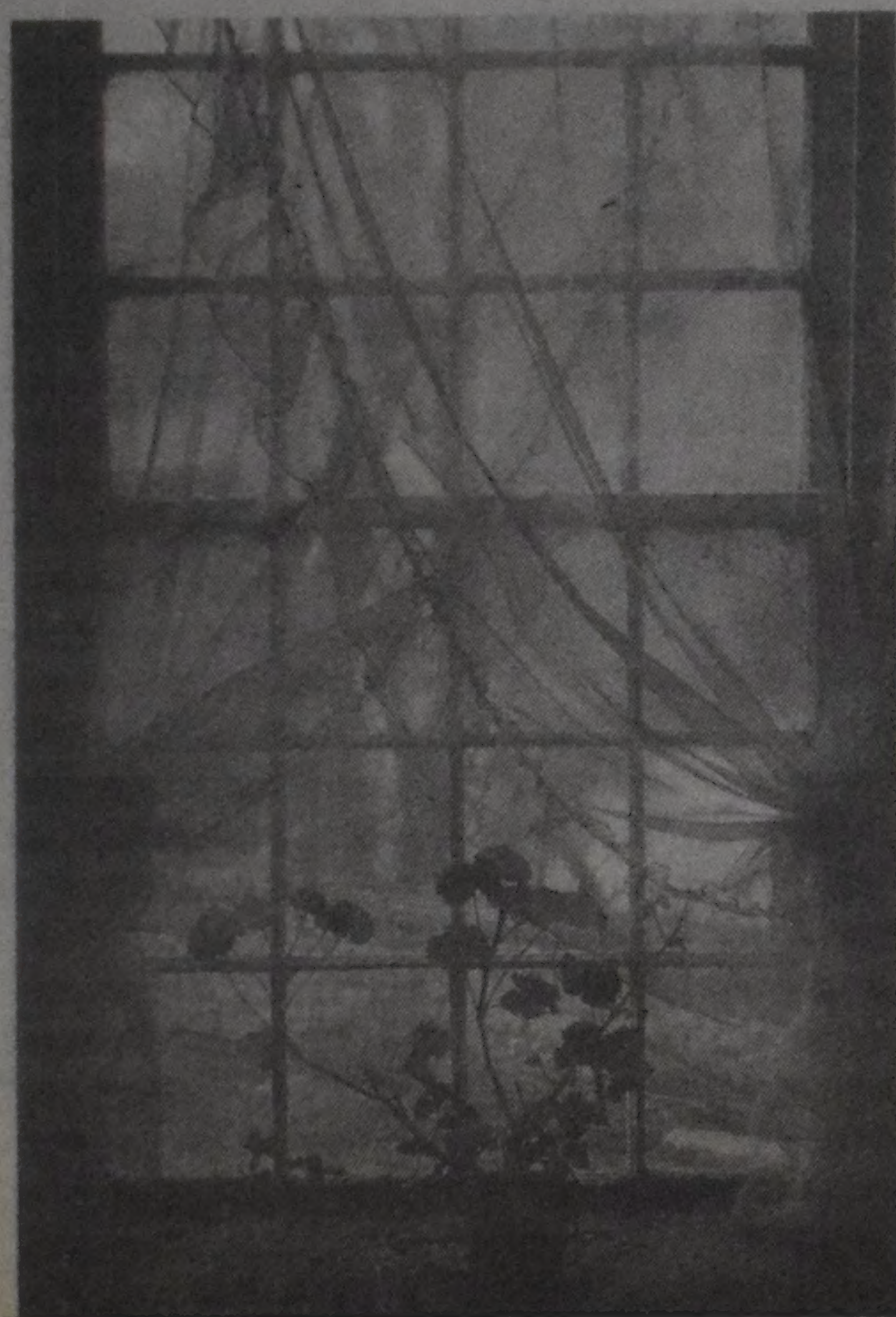
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A common pasture

Distant Kin

DUTCH-CANADIAN STORIES & POEMS

compiled by Hendrika Ruger



Distant Kin: Dutch-Canadian Stories & Poems. Compiled by Hendrika Ruger, Windsor, Ont.: Netherlandic Press, 1176 Quellerie Ave., Suite 1004, Windsor, ON N9A 6S9, 1987, 90pp. Reviewed by Patricia Westerhof-Nyman.

"The oldest story is the story of flight, the search for greener pastures. But the pastures we flee, no matter how brown and blighted — these travel with us; they can't be escaped" writes Guy Vanderhaeghe in the opening story of *Distant Kin: Dutch-Canadian Stories & Poems*. This idea that our old pastures travel with us serves as the basis

for a collection of stories and poems such as *Distant Kin*, stories and poems bound together because their authors share a common ancestry.

Distant Kin, which is volume two in a series compiled by Hendrika Ruger, contains no translations from Dutch or into Dutch. Though three of the five authors were born in the Netherlands, the stories and poems are written in English and set in Canada. But the literary works do share a Dutch flavour. The "Dutch elements," as Ruger explains, are found in "details of observation, in descriptions of typical Dutch-Canadian immigrant experiences, in a certain 'Dutch outlook' of the

authors, and in their perception of the world around them." The works are uniquely immigrant in their emphasis on land and belonging — or not belonging — to the land.

The first story, "What I Learned From Caesar" by Guy Vanderhaeghe, is a story of not belonging. The narrator, like Vanderhaeghe himself, is a descendant of a Belgian immigrant. The narrator describes his immigrant father's descent into bitterness and madness after he loses his job and, with it, his sense of purpose and sense of belonging. The now-grown son looks back with sensitivity and some understanding of his father since he too left his home town and has experienced unease in new surroundings.

Pleuke Boyce's contribution to the book is a short story about a conversation on a ferry between a Dutch-Canadian woman and another displaced person, a non-status Ojibway Indian from Ontario, who reminds her of her brother and causes her to examine her life. The juxtaposition of these two very different characters is intriguing and provocative.

"Exodus," by Hugh Cook presents an immigrant couple's difficult acceptance of their new country. The omniscient narrator alternates focus between the husband and wife, providing the reader with poignant insight into the couple's relationship and situation.

Distant Kin contains the work of two poets — Hannah J. Main and Diana Brebner. Main's 25 poems have in common a movement from description to reflection:

*The east field gate hangs broken.
Half-hinged, creaking, it calls
for closure.*

*This is the sound the world
makes:
a slightly dissonant tune
about unfinished things.*

Main uses nature imagery, biblical allusions and a variety of forms; the structure is tight and well suited to the context of the poems.

The poems in the collection entitled "Migratory Gifts" by Diana Brebner are difficult, but evocative and beautiful. Many of the poems are rooted in concrete, everyday occurrences such as waking up in the morning, but they go on to explore the abstract and spiritual aspects of life. Though some allusions are abstract and personal, the colourful images, the paradoxes, and the intricately woven themes of transformation and waking make the poems enjoyable.

Distant Kin may be of special interest to Dutch-Canadians, but the quality of the writing makes it worthwhile reading for anyone.



Friends of God

Wayne Brouwer

Generosity

"Selling their possessions and goods, they gave to anyone as he had need." (Acts 2:45)

James Barrie wrote an interesting little play called *The Will*. It opens with a newly married couple in a lawyer's office drawing up a will. Obviously much in love, Philip Ross asks for a very short document leaving all to his wife, should something happen to him. Full of generous idealism, she happily suggests he think also of his cousins and a convalescent home they care much about. Philip agrees, and the lawyer says with a smile, "You are a ridiculous couple. But don't change."

Twenty years pass. The Ross' are back to draw up a new will. Philip has been successful in business, and now there's a large estate to manage. He would like to be more generous toward his cousins. She would like him to be more generous with her. Neither of them want to be generous to the convalescent home. They wrangle and argue, each talking loudly about "my money!" And the lawyer is barely able to swing a reluctant compromise.

Another 20 years. Sir Philip Ross, now 65, is back in the lawyer's office. His wife is dead. His children are spoiled silly and greedily wait to read his obituary. Time for another edition of the will. Nothing for the relatives! Nothing for the children! Nothing for charities or causes! He starts dictating: "I leave it ... I leave it ..." He swears. "I don't know what to do with it!" Jumping to his feet, he paces violently around the room. Finally he shouts in anger, "Here are the names of half a dozen men I fought to get my money. I beat them. Leave it to them, with my curses!"

Natural religion

It was Voltaire who said cynically, "When it comes to money, everyone is of the same religion!" No scientific research is needed to support the general truth of that sentiment. Jesus looks into the heart of the young ruler and knows his wealth is the only god bigger than God. Paul writes to Timothy that riches are the downfall of even the most devoted saints in the church. Solomon shines in his kingly splendour till gold and its politics tarnishes his soul. Lot gains a home in Sodom's exclusive suburbs, but loses his family in the transaction.

Generosity is *not* a natural characteristic of the human heart. It has to be coaxed from the possessive infant who steals toys from a sibling. Legislation forces it on a materialistic society. And guilt sometimes overrides greed during spasms of conscience.

Redemptive compassion

But the redemptive generosity of God, the lavishness of his love, the wonder of his grace, the marvel of his gifts to us — this alone can replace hearts of calculator cunning with the pulsating warmth of compassion and caring and communal generosity.

The Jews have a story about that from Old Testament times. Two brothers were partners in a grinding mill in Jerusalem. At the end of each day, they took the grain they had milled and divided it equally into separate sacks. One night, after reading the Holy Scriptures, the bachelor brother thought, "This isn't right. I'm alone and don't need much, but my brother has a wife and family. He deserves the larger share." So, sneaking back to the mill each night, he took part of his profits and poured the grain into his brother's sack.

God's marvelous love was also the reflection of the married brother. He thought: "This is not right. When I am old, I will have children to support me, but my brother will be alone. He deserves the larger share." So he too went back to the mill by night and increased his brother's goods from his own. And in the morning they silently marveled at the miracle that had refilled each of their sacks.

But one night, as each crept along on his sacred mission, they met and knew the love of brothers. As they fell into each other's arms weeping, God looked down and said, "Here is where love meets! Here I will build my Temple!"

Acts 2 tells of the new temple God is raising on earth. Not a building of stone and glass and gems this time, but of generous hearts. And from the centre of the community radiates the warmth of Christ's limitless love.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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